

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

'To match the new philosophy of Science a new philosophy of Religion must be found'; and Canon B. H. STREETER's new book on *Reality* (Macmillan; 8s. 6d. net), from the second chapter of which these words are taken, is more than a search for this new philosophy, it is a genuine contribution to it. The Canon modestly disclaims any special competence to propound such a philosophy: what he does claim to see, or to think that he sees, is 'a line of advance.' No one who reads his book will be inclined to dispute this claim. The book is 'an attempt,' as he tells us in the Introduction, 'to limn out a position which, taken on the whole, is a new one.' Words like these assure us that we are in the hands of a thinker who knows what has been already said, and is confident that he himself has something fresh, even if not final, to say.

The book is in some ways a sign of the times. Its sub-title is 'A New Correlation of Science and Religion,' a subject which within the last year or so has been so ably traversed by Professor J. Y. Simpson and by the various contributors to 'Science, Religion, and Reality,' and it is of much significance that the scholar who so recently in 'The Four Gospels' gave us an elaborate investigation of origins, should immediately follow up that volume by one dealing with the meaning and nature of Reality. It is all to the good that specialists should turn aside, if indeed this be turning aside, to show us the bearing of their special studies on the ultimate problems that concern us all.

The interest of the book is many-sided. Not the least interesting section is the autobiographical Introduction which lets us see how Dr. STREETER was led by his early dissatisfaction with the beliefs in which he had been brought up, to attempt to discover for himself a more satisfactory belief, or at any rate a more stable and satisfactory basis for his beliefs. The essential interest of the book is of course the religious interest, but its power lies in showing how closely implicated with this are the interests of Science, Art, Psychology, Philosophy, and New Testament scholarship, and how illuminating and indispensable are the contributions that each of these departments of intellectual activity makes to any adequate interpretation of Reality.

Throughout the whole discussion we can detect the undertone of the preacher. Sometimes indeed it is more than an undertone. Here, for example: 'as we compose ourselves to rest at night, let us remember to govern mind and thought. We cannot but "suggest" to ourselves *some* thoughts, the effect of which will follow us next day. We have got to make a choice between thoughts of confidence or despair, of power or weakness, of love or hate.' Or here: 'if God's sons are free, they must enter into His purposes and fight His battles.' Or here: 'the end of man is not just to live, but to live as nobly as he can.' These and similar sentences fall quite naturally into the argument, but they suffuse it, even when it is most

distinctly philosophical, with a moral and spiritual glow, and they impart to it a spirit of something like apostolic propaganda. The writer is obviously anxious to communicate to his readers something of the vision and the power which inhere in the view of Reality to which he has worked his own way.

Vision and power—the vision of truth and the power to overcome—these are the things that thoughtful and sinful men need when faced by the riddle of life: and men may find these things in the Religion of which Christ is the centre, in that view of Reality which finds in Him its supreme interpreter or rather the incarnation of its inmost spirit. Thus, while the book is anything but a defence of traditional Christianity, and is best to be described in its author's own words as 'an endeavour to discover Truth,' its long argument issues in the conviction that the truth as to the essential nature of the Universe is the truth as it is in Jesus.

The fundamental contention of the book, he tells us, is that life as we know it is a mirror of the Infinite Life, and throughout it he pleads eloquently for what he describes as the Higher Anthropomorphism. He mercilessly riddles the inadequacies of the merely mechanistic theory of the universe. Even a machine, he reminds us, implies mind and purpose: a mind constructed it, and constructed it for a purpose. Anthropomorphism is not only not a view which the thinker should feel constrained to present apologetically as the best he can offer in view of the limitations of the human mind: it is, in the last analysis, the only adequate view. Conscious life is the fundamental element in Reality, and 'of all the great religious teachers of the world Christ is the most unashamedly anthropomorphic.'

Only in terms of Personality can the ultimate be conceived with anything like approximate adequacy, and the Canon goes so far as to say that to individualize the Deity by the use of a proper name such as Allah or Jehovah is, up to a point, philosophically more sound than to think of Him exclusively under such an abstract or im-

personal term as the Absolute. And of this personal God he maintains that His experience of suffering must somehow be real: whatever other perfection might be conceivably predicated of a God who was an apathetic spectator of the world's pain and sorrow, it could not be a moral perfection.

So it comes back to this, that if Jesus be the supreme revelation of the inner quality of Reality, that revelation is focussed, so to speak, in His Cross: for in any religion which is to hold our allegiance the problem of evil must be recognized as central, and it is there, in the Cross of Christ, that that problem is conclusively grappled with. It is His death that gives its meaning to His story, and consequently that furnishes the key to Reality. And 'The Defeat of Evil,' one of the most impressive chapters of the book, works out this idea in its various bearings, showing among other things that justice is not the ultimate quality in the Power behind the universe, but that the Will of God must be the Will to Good, expressing itself 'in action which is curative rather than punitive, generous rather than just.'

Thus the problem of suffering, which had so tormented the saints and thinkers of the Old Testament, is in the New Testament no longer a problem. Illuminated by the Cross of Christ, suffering is seen to be a privilege, 'something shared by God Himself,' who indeed bears the lion's share, 'and the means of His accomplishing the sublimest of all ends'; and those who are initiated by the Cross into the secret of Reality will rejoice not only to 'do their bit,' but to 'bear their bit,' and thus they will become at once fellow-workers and fellow-sufferers in the eternal process, measuring their moral advance by their power to transfer interest in themselves to interest in the Kingdom of God.

Of special interest to religious readers will be Canon STREETER's searching discussion of Prayer, which frankly faces the difficulties with which all prayer, and especially intercessory prayer, has from time immemorial been associated, and which discusses them with due regard to recent psychologi-

cal investigation. In particular he deals with the questions whether prayer is a form of auto-suggestion, and whether intercessory prayer works by telepathy. It is reassuring to find so competent a thinker reaching the conclusion that, while 'prayer brings the inspiration which comes from contact with a personality greater than our own, auto-suggestion in the last resort is in the nature of "dope,"' and to find him also arguing on the assumption that 'there is evidence that intercessory prayer has—at any rate in some cases and under some conditions—brought benefit to persons on whose behalf it was offered.'

The book is not without its incidental criticisms of the contemporary Church. Official Christianity has not always been a brilliant success, and this relative failure the Canon explains as largely due to the fact that the Churches have been content to cherish, and have not publicly discarded, certain ideas of God and His ways which are no longer the highest that man can conceive: and the moral and intellectual sterility of many of the Church's members he explains as in part due to faulty teaching and practice in regard to methods of devotion, which have not been of a kind to establish 'a realized contact with Creative Spirit—the Spirit that makes all things new.'

The subject before the Church Congress at Southport in October was the *Eternal Spirit*. Already by the 20th of October an account of the Congress had been written by Canon RAVEN at the suggestion of the Bishop of Liverpool. It is published by Messrs. Hodder & Stoughton with the title *The Eternal Spirit* (2s. 6d. net). The subject which was assigned to Professor BARRY was 'The Holy Spirit in the Church.' His paper was felt to be so important that Canon RAVEN gives it in full.

Professor BARRY feels that his subject is intensely practical because the value of a doctrine is to be measured by its effect in life and conduct. The 'doctrine of the Spirit means in practice—

whatever its theological implications—the infusion of a new, divine quality into the manifold activities of mankind—a divine life, imparted through Jesus, and the direct and immediate result of His life and death and resurrection.'

How did this Divine life manifest itself in the earliest times? It manifested itself in 'a community of transfigured people, the centre of whose lives had been shifted, the quality of whose lives had been enriched. That is the first thing that forces itself upon us—this *new quality of sheer living*. It was nothing far-fetched or ecclesiastical, but the emergence on to the field of history, under the pressure of supernatural influence, of finer and richer human material in average, commonplace men and women. Our Lord had described in the Beatitudes that temper and attitude of mind and will which make for the coming of the Kingdom. St. Paul's great lyric in 1 Co 13 is, as it were, the Sermon on the Mount re-written in the light of Pentecost. It is, if you like, a word-portrait of the character of Jesus. But more, it is a description of "Agape"—that distinctively new Christian quality for which no word in our language is adequate. It describes what human life begins to look like when the Spirit gets to work upon it. Men had to seek new words to describe the qualities which began to emerge as the Spirit created them. . . . People were interested in finer things, less absorbed in silly trivialities. (Perhaps it is here that we need the Spirit most.)'

The new qualities work themselves out in different ways. There was a gradual transformation in personal relations—the place of women and children in the family, the acceptance of reciprocal obligations as between the master and the servant. There was a new attitude to work and a new sincerity in social life and a disciplined buoyancy and youthfulness which astonished a disillusioned world. 'The activities of the Christian Community were not merely what we should call "religious": they were economic, social, æsthetic.'

And Christianity poured its new spirit into Art also. 'Not its least artistic achievement is the

New Testament itself, where the broken, rude vernacular of the "Koine" becomes the instrument of a supreme literature. The New Spirit clothed itself in architecture, and though at first the drama was forbidden it (because of its *idolatrous* associations) it embodied itself in sculpture and in painting.' In all the different departments of life the Spirit conferred an indefinable temper which gave a distinctive supernatural quality to the natural goods and activities of life.

But if we come down to the life of to-day, what do we find? Religion is, in the large, 'simply one activity side by side with all the others, not standing even in vital relation to them. Religion is ceasing to be the inspiration of life's best ideals and activities, and obviously that spells a double loss. They are losing their quality and "salt-ness," and Religion itself is left thin and bloodless, with no strong roots spreading out into life. The Churches as we know them to-day are mainly *devotional* associations, they are not fellowships of life and work. I do not in the least underrate the preciousness of the Church simply as a fellowship of worship. But certainly it is something very much less, and infinitely less rich in content, than the Community of the New Testament.' The practical, urgent problem for to-day is to bring back the power of religion into the world of affairs; to set forth the Spirit in the Church as the soul and power of all life's aims and functions. How is it to be done?

Professor BARRY suggests first that we must see that 'all those activities which we commonly call non-religious—Science, Art, Politics, Industry, all worthy human aspirations, even on the purely economic level—all come from the same God as the Church's life does. Their autonomy must be reverently respected, in the sense that there must be no attempt at ecclesiastical control of them. We must not seek to forestall their conclusions or to interfere with or prescribe their methods. But that does not mean that they are "non-religious." . . . The laws of God move at different levels—all flesh is not the same flesh—and theology is incapable of dealing with the laws of God which hold in

chemistry. Yet, remember, they are all laws of God.'

The next thing is to see that 'the Holy Spirit of Christian Theology is a unique gift—a revelation—the operation of God in man *through Jesus*, conferring a new, supernatural quality on all the activities of life.' The Church exists to redeem society so that the life of man may express the Christ-Spirit—a thought which is involved in the phrase 'The Body of Christ.'

Should Christianity, then, define our duties? Professor BARRY says that is not the function of the Spirit. 'The Spirit imparts the ideal attitude to God and Man and the values of life; its *content*, and the path of actual duty, we are left to find out for ourselves, by dispassionate study of the facts, by the use of our technical and professional skill, in a world that is not yet fully Christianized. That involves a certain delicacy and tension—a sort of Spirit-guided compromise.'

Can the individual Christian, then, mirror Christ? Professor BARRY answers No. He can merely 'do his own task in the world in such loyalty to the Spirit as he can. To redeem Society, to mirror Christ in the whole range of Man's activity, is the task of the whole Body, the Christian Church, which is—in its essence—a world-wide Society, whose frontiers are coterminous with humanity. Christianity, that is to say, is still in the making, and its fullest meanings are yet to be disclosed, as the Church grows in extent as well as in depth. It needs the whole race to set forth the riches of Christ.'

The vast expansion of modern knowledge has inevitably led to an increase in specialism. Each worker has more than enough to occupy him within his own department, and the problem of unifying knowledge and harmonizing truth with itself in all its departments becomes ever more difficult. Yet the impulse towards such co-ordination exists in every thoughtful mind, and the need for it does not grow less. For there is a

real danger that the workers in any one field may isolate themselves and create about them a mental atmosphere in which truths from another field cannot breathe and live. We have, therefore, reason to be grateful to any one who makes a serious contribution towards this co-ordination of thought and helps us to see truth as a whole.

Such a contribution has been made in *The Dominion of Man*, by Principal E. GRIFFITH-JONES, D.D. (Hodder & Stoughton; 8s. 6d. net). It is now a quarter of a century since Principal GRIFFITH-JONES made his mark by his arresting book 'The Ascent through Christ,' in which he dealt in so masterly a way with the doctrine of Redemption in the light of the theory of evolution. Gifted with a mind of wide range and great capacity, a mind intolerant of water-tight compartments and absolutely fearless in the pursuit of truth, he has given us in his latest book a very comprehensive survey of man's relation to God and the Universe—Whence? Why? Whither?

The study is in the main historical and falls into three divisions. Book I. deals with The Making of Man, his natural environment and his physical and mental equipment, with special reference to the evolution of the intellect, the will, and the moral and religious senses. The conclusion reached is that 'in one sense he is the climax of the evolutionary process, the purely vital impulse having reached in him its final expression. In another sense he is the first of a new order of being, *i.e.*, one who has risen into correspondence with a fresh environment, and who is therefore destined for a new function in the hierarchy of being.'

Here biology gives place to history, and in Book II., The Arrival of Man, Principal GRIFFITH-JONES gives a rapid sketch of man's emergence from prehistoric night and his advance, stage by stage, till the foundations of our civilization were laid in the lands which border on the Mediterranean. 'At the roots of modern civilization we have found three main factors, which came to their highest development in the achievements of the three

most significant peoples whose habitat lay around the great Inland Sea. The intellectual factor arrived at its finest flower in Greece; the social in Rome; the spiritual in Judea and Galilee. But these were developed historically too much in isolation. Greece was too coldly intellectual; Rome was too harshly political; Israel too aridly religious. It is as though the human personality has been trichotomized—mind and heart and will separated into compartments, and each developed singly and in isolation, apart from the corrective and complementary functions of the others.'

It was needful that these three lines of activity should be harmonized and brought under one principle of development, unless human progress was to be a lop-sided and uncertain movement, perhaps even degenerate and in the end disastrous. Accordingly at this point Jesus Christ appeared in the world, an event of supreme significance. 'He came "in the fullness of the times," gathering up in Himself all the significance of the past, and initiating an era of new possibilities of happiness and progress for the human race.' By His distinctive revelation of God and Nature, of Man and his Destiny, He laid down the principles upon which alone the harmonious evolution of the whole man becomes possible. 'If this conception of the Kingdom of God—the teaching of Jesus concerning God, Man, and Nature—had been accepted as a practical programme of life by the then world, the three streams of historic development round the Inland Sea—that growing point of progress—would have coalesced into a harmonious whole.'

To what extent has this end been achieved? What has hindered it, and how shall it at last arrive? These are questions dealt with in Book III., The Future and Man's Unfinished Tasks. In modern times man has solved five great problems, and, in solving them, has suddenly sprung upon himself five greater problems which press for solution. These are the Problem of Power, the Economic Problem, the Problems of Internationalism, of Eugenics, and of World-Religion. On each of these problems Principal GRIFFITH-JONES has much of interest to say, and he steadily urges the

hopelessness of any solution being reached on the basis of materialistic science. 'So far from true is it that science can take the place of religion as the sovereign guide of life, that we have to safeguard ourselves through religion from the perils of our scientific achievements, lest they become the instruments of man's doom instead of the means of his emancipation and enrichment. The gift of *Power*—who shall teach us to use it ethically? The gift of *Wealth*—who shall teach us to make it humanely, to distribute it justly, to use it nobly? The gift of *World-wide intercourse*—who shall teach us how to attain a Great Society that is rich in human benefit, and not a mere dangerous welter of suspicious and contending groups and races?

The gift of *controlling the Life-force*—who shall spiritualize for us this perilous power, so as to conserve and develop the best potencies of the race, and help us to realize the higher evolution of the "man that is to be"? Science is the switchboard of life, and shows us how to direct and control its currents, but she cannot ensure that the energies thus released shall be wisely and sanely used. Religion alone can do that. And, therefore, Man needs religion more to-day than ever, just because the New Knowledge has increased man's power for mischief as well as good. Only by the inspirations and restraints of religion can science hope to make the Future of man the climax and glory of his troubled Past.'

The Baptism of Jesus.

BY PROFESSOR F. C. BURKITT, F.B.A., D.D., CAMBRIDGE.

IN Lk 3²², where the Voice from heaven at the Baptism of Jesus is reported, there is an important 'various reading.' Instead of 'Thou art my beloved Son; in thee I am well pleased,' Codex Bezae and most of the Old Latin MSS. have the words of Ps 2⁷, 'Thou art my son; this day have I begotten thee,' and it was in this form that the verse seems to have been known to Justin Martyr (*Trypho*, § 88 end). Modern scholars, notably Harnack, have been inclined to see in this Psalm-quotation the genuine text of S. Luke's Gospel, and to suggest that the Evangelist derived it from the mysterious and elusive source Q, about which if we do know anything at all it is that it was Luke's source for the substance of the Baptist's preaching and for the story of the Temptation of Jesus, which come respectively just before and just after the story of the Baptism.

The object of the following paper is, among other things, to defend the ordinary text, or rather to show that it is a mere question of the way S. Luke edited his sources. But to explain how I regard the text it will be convenient to approach the textual question by a very roundabout route. Let us consider the Baptism of Jesus in itself and as an element of early Christian tradition.

We begin with Mark, undoubtedly the earliest written 'Gospel,' by which I mean a biographical sketch of the career of Jesus as distinct from good news about a way to escape 'the wrath to come.' We read first that John appeared in accordance with ancient prophecy, and every one went out to him to be baptized in the river Jordan, confessing their sins. Among the rest came Jesus: He was baptized by John, and as He, Jesus, came up from the water He saw the heavens split open and the Spirit coming down into Him like a dove, and there was a Voice from heaven, 'Thou art my beloved Son; in thee I am well pleased.' That Spirit then forthwith sends Jesus into the wilds, where He stays for forty days tempted by Satan. That, according to Mark, was the preparation of Jesus for His career.

We are so familiar with this story that it has ceased to sound strange to our ears. But it must have seemed rather disconcerting to some early Christians. Not, of course, that the heavens should split open, or that the Spirit should come down in a visible form, or that angels should minister to the Son of God: all that was what might be expected. What was so disconcerting was that Jesus should be baptized, that He should,

so to speak, receive something which looked like absolution or ordination from John the Baptist. Accordingly we find that in the second edition of Mark, *i.e.* the document that we call the 'Gospel according to Matthew,' the Baptism of Jesus is explained away. John here is represented as knowing very well that he ought rather to be baptized by Jesus, but Jesus explains that it is all right, that He must 'fulfil all righteousness,' a vague phrase that apparently means 'all that a pious Jew ought to do.' Further, if 'he saw' in Mk 1¹⁰ and Mt 3¹⁶ refers in each case to the last-named nominative singular, *i.e.* if we interpret the words naturally, the opening heavens and the dove are in Mark seen only by Jesus, in Matthew by John. What had been a private experience has become a public event.

Passing by for a moment the account in Luke, let us turn to the Fourth Gospel. It may be said in general that in all ages careful writers introduce at least their principal characters to their readers as they appear, or at the earliest convenient moment afterwards. But the way that 'Jesus' is mentioned in Jn 1²⁹ is most peculiar. John the Baptist is formally introduced to us in 1⁹, 'Jesus Christ' is so named at the end of the Prologue (v.¹⁷), where the Evangelist is, as it were, interpreting the whole Gospel. Even here the 'witness' of John—to whom, as I say, we have been introduced—precedes the mention of Jesus Christ, and indeed it is not certain that the whole passage from *ὁ ὀπίσω μου ἐξηγήσατο* (vv.^{15b-18}) is not intended to be John's own utterance. In any case up to v.²⁹ the Individual called later on (v.⁴⁵) 'Jesus, Joseph's son from Nazareth,' has not been really introduced to the readers of the Gospel. He just appears, as it were, casually; we do not know who it is, but then John, an approved personage, who has been already introduced to us as a true witness, tells us it is the Lamb of God. And why? John knows that too, for he tells us that on this Jesus he, John, had seen the Spirit coming down and abiding: this was a sign of which he had been miraculously warned. So John testifies to us that Jesus is the Chosen of God, *ὁ ἐκλεκτός τοῦ θεοῦ* (vv.³²⁻³⁴).¹ In other words, John does not baptize Jesus—nothing is said in the Fourth Gospel to imply this—but he is the Witness of the Incarnation.

I have not yet used the long and ugly word 'Adoptionism,' but here I cannot do without it. It is used in a general way to denote those forms of Christology which regard Jesus as having become

the Son of God by adoption at some definite point of time, not as being Son of God 'naturally.' In other words, the opposite of Adoptionism is the Catholic phrase 'begotten of the Father.' Adoptionism is not, properly speaking, an early Christian heresy, but rather an early and inadequate Christian theory about Jesus Christ, which was abandoned because it was felt to be inadequate. As used by modern writers on the Gospels there is sometimes, I think, a confusion of thought in the use of the word, or its equivalents. I am sure I have come across writers who have regarded Adoptionist doctrine as anti-Trinitarian. As for the Gospels, Mark is generally recognized as Adoptionist, Jesus becoming the Son of God at baptism; but in the Fourth Gospel it is usually supposed that as the Word of God is set before us as existing from before the beginning of time, therefore the Evangelist must have regarded Jesus as having been the Son of God from birth. I do not think the words of the Fourth Gospel really point in that direction. The Logos is eternal; but it became incarnate in time, at a certain time. Adoptionism is one answer to the question When? I venture to maintain that the Fourth Evangelist was in this sense an Adoptionist, and that he regarded the Incarnation of the Divine Logos in the man Jesus as taking place in John the Baptist's sight. That is the importance of John the Baptist in the Evangelist's eyes: not that John baptized Jesus, but that he was the accredited witness of the Incarnation. The event in the Jordan Valley was thus transformed. The Christians' Lord did not, according to the Fourth Evangelist, undergo the humiliating rite of baptism at John's hands: what had really happened was the actual Incarnation of the Divine in the man Jesus, who was henceforth the Incarnate Logos. And by a special providence John, the acknowledged Prophet of God, was there to witness it.

Before going on to S. Luke let me retell another story of the Incarnation, a story which puts the great event a few years earlier. In the curious Egyptian book called *Pistis Sophia*, Jesus is represented as teaching the disciples secret lore after the Resurrection. At a certain moment (at the end of the First Book) He bids Mary His mother explain what was prefigured by the Psalmist in 'Mercy and Truth are met together.' Mary answers: 'When thou wast little, before the Spirit had come upon thee, while thou wast with Joseph in a vineyard, the Spirit came from on high and came to me in my house, looking like thee, and I had not recognized it and I thought it was thou. And the

¹ This is no doubt the true reading (so *κ*ε* Syr. SC), not *υἱός* (as most documents).

Spirit spoke to me, "Where is Jesus, my brother, that I may meet him?" And when it said this to me I was perplexed and thought it was a phantasm to tempt me. But I took it and bound it to the foot of the bed that was in my house till I could go out to you, to thee and Joseph, in the field, and I found you in the vineyard where Joseph was working. But it was so that when thou didst hear me tell the thing to Joseph, thou didst understand and rejoice, and say, "Where is he, that I may see him? For I expect him in this place." But when Joseph heard thee say these words he was troubled, and we went together and entered the house and found the Spirit bound upon the bed, and we looked at thee and saw thou wert like him. And he that was on the bed was unbound, he embraced thee and kissed thee, and thou didst kiss him, and ye became One.'

A naïve tale! But not more naïve than the descent of a πνεῦμα from the heavens and entering into a man.

The Apostles' Creed has a different Christology, as we all know. According to that document Jesus Christ is born—really born—of the Virgin Mary, who had conceived from Holy Spirit. It is not only because this idea is more familiar that it is more satisfactory to us: I venture to think it is also more 'rational,' if I may be allowed the word in this connexion. Nowadays it is the Virgin-birth itself, the physical wonder-tale, that is the stumbling-block. But it was not such a stumbling-block to the Christians of the first and second centuries. They had little idea of the uniformity of natural processes, and the example of Paul of Samosata, who practically rejected the Godhead of Jesus Christ while accepting the Virgin-birth, shows that this belief is not an infallible touchstone of orthodoxy. But I do think that the Christians came to feel the difficulty of believing that any human being could *become* Divine during his lifetime. Apotheosis might indeed take place after death, but there was always something monstrous in the idea that any mundane event, even the fact of becoming Emperor, could work such a miracle—at least to those who still believed, as Jews and Christians did, in the Living God.

Very well, then, Jesus was always Divine, from the very moment that He became human. But where shall we find this view in the New Testament? Here let me answer, with the editors of *The Beginnings of Christianity* (ii. 200), to whose very important discussion of the subject I must refer my readers, 'there is no other document than

Luke which treats the divine sonship of Jesus as beginning with his birth of the Holy Spirit and the Virgin Mary.'¹ I should add that Professors Foakes Jackson and Lake point out that by 'Luke' they mean both Acts and the Third Gospel. We have come round to Luke by a circuitous route, but we come with the conviction that Luke is the most anti-Adoptionist of the Evangelists, if not of all the New Testament writers. I think this fact, for it is a fact, should give us pause before we regard the true reading of Lk 3²² (whichever alternative we choose) as a corner-stone of Adoptionist doctrine. The third Evangelist was a most capable writer: he had S. Mark's work before him, and we may be sure that if he decided to alter this to suit his new Gospel, or to choose another account altogether, it will not be more Adoptionist, but less Adoptionist, than the narrative of Mark. If on critical grounds we prefer a form of the text which substitutes Ps 27 for Mark's version of the Voice from heaven, we must regard it as in Luke's judgment a safer, more 'orthodox' form.

This, indeed, is what he has done elsewhere. He substituted 'Father, into thy hands I commend my Spirit' (= Ps 31⁵) for the mysterious and disquieting 'Why hast thou forsaken me?' of Mk 15³⁴. And it is especially to be noted that Justin Martyr (*Trypho*, § 88), who is the earliest witness for treating the Voice at the Baptism as identical with Ps 27, regards it as non-Adoptionist in meaning, and as a further proof that what happened during the earthly career of Jesus had been already foretold by David. The fact that 'to-day' had been so long ago uttered by David showed that this 'begetting' had long been foreordained.

With an 'orthodox' interpretation the famous Western reading becomes less alluring—I had almost said less alarming. The argument 'this is the less conventional, it must be genuine,' which I venture to think is at the back of much of its modern acceptance, loses its force. On the plain literary question I feel that the fact that the Old Syriac does not support Codex Bezae here is a strong argument for the ordinary text. But these things may be left to specialists: I am content here to indicate my reasons for thinking that either reading means the same thing.

But you will say, is it not likely that the Western reading, whether S. Luke adopted it or not, was the reading of Q? If the account of John the Baptist came from Q, and the account of the

¹ No doubt this view is also present in the Gospel of Matthew, a work which clearly expresses the difficulty felt in the fact of the Baptism of Jesus by John.

Temptation came from Q, and there is a notable various reading in between, differing from the account of the Baptism in Mark, must not the various reading also come from Q?

Of course, we must begin by remembering how uncertain and shadowy any detailed reconstruction of Q must be. But now we have shown that the various reading with Ps 2⁷ is quite innocuous, a mere literary equivalent for the common text which agrees with Mark, we must go on to consider the improbability that Q ever contained any account of the *Baptism* at all. Is it not likely that Q told the tale of the visit of Jesus to John more in the manner of the Fourth Gospel? The actual Baptism, as we see from the narrative in Matthew, was a stumbling-block. It is very lightly passed over in Luke's account: you have only to cut out βαπτισθέντος καί from Lk 3²¹ and the Baptism disappears. I cannot regard Lk 3^{21, 22} as anything else than St Luke's rewriting of Mk 1⁹⁻¹¹: I see no sign in those two verses of any extraneous source. And therefore I doubt very much whether Q ever included any account of our Lord's Baptism, though it undoubtedly did contain the story of His three Temptations.

That Jesus really was baptized by John I do not doubt: the critical result of what I have been here bringing forward is that we owe it to Mark, and to Mark alone, that this remarkable historical fact has been preserved in the Christian tradition. As I view the matter, it is one of the most signal proofs how near the sources used by Mark were to the actual events: you cannot imagine any Christian inventing the tale. And where did Mark get it from? No doubt from S. Peter, but I cannot accept as historical the picture in the Fourth Gospel which represents Peter as a disciple and confidant of John the Baptist. I cannot believe either that our story of the Baptism comes from John the Baptist. If it had come from that source, how can we believe that he would have later sent his doubting message to Jesus? Rather I would think that both the story of the Temptation and the story of the Baptism together with the Voice from Heaven come from our Lord Himself. We shall get little by detailed examination of the story, except that I feel it futile to regard it as 'parabolic.' I feel sure He regarded the Voice from heaven as real. We know the impression that John made upon Jesus—'no one born of woman greater than John'—and somehow contact with this inspired man together with the bath in Jordan, which at least signified a new start, revealed Jesus to Himself. He had gone down to the Valley with the rest,

with the crowd: as He comes out of the water He realizes He is different from the rest, Son of God in some other more individual sense than that in which He and His brothers and His friends had said *Abinu*, 'Our Father,' Sabbath after Sabbath. He must go away by Himself and think it out, and when He is alone the thought comes, 'If you are the Son of God—what then?'

It is a wonderful drama of personal development, and we see it all as from a distant height far-off and in a haze. But it does hang together, as we say; it is not inhuman, or self-contradictory. It is like biography and history, not myth. We may feel that we have inherited a more thoughtful Christology than that which is implied by the narrative of Mark, as it stands, for that which we call in our fellow-men 'genius' and 'personality' is innate and not acquired. Nevertheless I feel sure that but for the phase of nascent Christology which is called Adoptionism we should never have had transmitted to us the historical fact that our Lord was actually baptized by John.

DETAILS OF THE VARIOUS READINGS IN LK 3²².

- (i) σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

SB and Greek MSS. generally, Latin *vg* (also *e* and *fg*, see below), all Syriac texts (*hlat*. Syr. *C*), all Coptic and Armenian, etc.

- (ii) υἱὸς μου εἶ σὺ, ἐγὼ σήμερον γεγεννηκάσθαι (= Ps 2⁷).

D Lat. *a b c ff l r* Justin Clement Methodius Tyconius Juvencus Faustus (*ap. Aug.*, very expressly).

Justin Martyr twice refers to the Voice (*Trypho*, 88 and 103), each time equating it with Ps 2⁷. Clement of Alexandria does the same but adds ἀγαπητός to εἶ σὺ, perhaps by a lapse of memory. The most contentious point in the Latin evidence is the value of *e*, which has *tu es filius meus dilectus in te bene sensi*. This MS., which is the best surviving authority for the old African Latin text in Luke and John, has been occasionally revised and assimilated to later texts. Here *in te bene sensi* sounds like genuine 'African' (so *k* in Mt 12¹⁸): the Vulgate has *in te complacuit* (sic) *mihi*. On the other hand, *dilectus* (for *dilectissimus*) is un-African: *e* has it here and in Lk 9³⁵, but they are the only instances in the Gospels where an 'African' text has *dilectus*, and in 9³⁵ it is almost certainly a correction for *electus*.

It should be added that Cyprian (*Test.* ii. 8) quotes Ps 2⁷, followed by Lk 1^{41f}. to prove that the

eternal Son of God must be generated again according to the flesh. It is not likely therefore that he took an Adoptionist view of Lk 3²².

The external evidence is therefore very equally balanced. The fact that no Syriac text supports D may be explained away by the known tendency

of the Sinai Palimpsest and other early Syriac authorities to the harmonization of parallels. It is worth notice that there is no tangible evidence for Ps 2⁷ in Matthew or Mark, only in Luke, which might seem to suggest that D here preserves the true Lucan text.

Literature.

THE CHURCH OF ENGLAND.

Two large books on the same subject have just been published, and the subject is the present condition and future prospects of the English Church. The first is the work of one hand only: *The English Church: A Retrospect and a Forecast*, by the Right Rev. J. E. C. Welldon, D.D., Dean of Durham. The second is from a number of hands: *The Future of the Church of England*, a volume of essays, by the Dean of Winchester, the Bishop of Manchester, Canon Cunningham, the Bishop of Liverpool, the Bishop of Plymouth, the Bishop of Winchester, and others. Dr. Welldon's book is published by Messrs. Hodder & Stoughton, and costs 12s. 6d. net. The other comes from Messrs. Longmans, is edited by that indefatigable anthologist, Sir James Marchant, and costs 9s. net.

Dr. Welldon's volume has the advantage of being the product of one mind, and that a mind of singular clearness and sanity. He discusses frankly the religious situation as he sees it, and gives us his judgment on the measures which he considers necessary to ameliorate it. He seems to occupy a somewhat detached position so far as any school or party is concerned. Each of the three sections into which the Anglican Church can be divided at present is reviewed in turn and its strength and weakness fairly estimated. Dr. Welldon would seem to be neither High nor Low, nor even Broad. Perhaps he would claim to belong to a fourth school, which a famous person once named the Deep Church. Dr. Welldon has a generous judgment to pass on the status and the religious value of Non-conformity. And on the question of re-union, which he discusses at length, his verdict is one that, if accepted on both sides, would almost certainly lead to an understanding. He admits that the demand from the Episcopal side for reordination of

Free Church ministers is an impossible demand, if for no other reason than that it will not be yielded. It has already, indeed, been definitely declined. Dr. Welldon, however, suggests that a better way would be to acknowledge the orders of the present ministers on the condition that all future ordination would be Episcopal. He is not, indeed, enthusiastic about re-union. His thought travels rather in the direction of a confederation of Churches. On other disputed points Dr. Welldon is moderate. He recognizes that the case for Apostolic Succession in the fullest sense is weak, but he contends that history (in the broad interpretation of it) lends strong support to the value of Episcopacy. The only point on which he is not moderate is his attitude to Romanism, of which there is a scathing exposure in one of the early chapters.

In the final chapter we have Dr. Welldon's forecast of the future of his Church. It is rather a statement of what he thinks ought to be if the Church is to hold and increase its influence on the national life. His points may be summarized in a few sentences. The age of authority is past, and the religious life of the future will be governed by the principle of the Reformation. The problem of to-morrow is the reconciliation of liberty and Christianity. If this is to be done successfully the Creed will require to be simplified. This in turn will lead to an approximation between the Church of England and other Churches. But this is not the only or most urgent demand. The Church must show herself worthy of confidence by her practical service and particularly by her concern for the social well-being of the people. Finally, the whole question of the place of women in the Church has to be decided. Dr. Welldon on this question is very 'advanced.' He contemplates, with approval, the ordination of women to the ministry on the same terms as men. On this note the book closes, and one leaves it with a warm

feeling of admiration for the great qualities of mind and heart which lie behind it.

There is a good deal in the book of essays which have been brought together by Sir James Marchant which chimes with Dr. Welldon's conclusions, though the book does not impress us in the same way. The subjects are more sharply distinguished, and we have Bishop Temple writing on 'The Faith of the Twentieth Century,' Canon Cunningham on 'The Training of the Clergy,' Lt.-Col. Martin on 'The Work of the Church Assembly,' Bishop David on 'Education and the Church,' Bishop Masterman on 'The Church and Political and Economic Problems,' Canon Bate on 'Re-union,' while Bishop Woods sums up.

The most interesting essay by far is Bishop Temple's on the future Creed. He deals with the influence on the Christian Creed of four things, astronomy, biology, psychology, and the scientific habit of mind. His conclusion is that nothing has been altered in the substance of the faith. Naturally the essay is well-informed and suggestive. It exhibits also a breadth of mind which will seem to some people almost heretical. 'The natural interpretation of the Ascension is not to regard it as removal to another place in the astronomical universe, but as an acted parable signifying His liberation from all limitations of time and space.' The essay generally is a most refreshing and reassuring deliverance. The chapters which touch on the training of the clergy are rather depressing. The shortage of ordinands is alarming, and the training of the future priests is far from ideal. Suggestions of a drastic character are made on both points. If only money can be got to pay the expenses of men who are unable to bear the charge themselves, any number required can be got. And to this financial point the Church must address herself. The essay on the duty of the Church on social and political questions is sensible both in its spirit and its conclusions. There is something vague and unsatisfactory, however, about everything that is said on the subject of Re-union. There seems to be an unwillingness to depart from the condition of reordination, and an attempt is made to defend it by a new interpretation of the term 'valid.' On the whole the field of current religious facts and influences is fairly covered in a book which is thoroughly in earnest throughout on the themes, great and small, with which it deals. The Bishop of Winchester sums up in an essay which emphasizes the spiritual tasks of the Church, and lays stress especially on the need of a spiritual temper which can only come from a vital faith in the unseen.

KANT AND RELIGION.

Heine pictures Kant demolishing God by the pure reason just as the French revolutionaries demolished earthly tyrants. Then in a fit of pity for his God-fearing old servant Lampe he restores all by the practical reason. Heine thereby hints a doubt as to the sincerity of Kant's personal attitude to religion and his constant use of 'als ob'—'as if'—lays him open to suspicion. Even his old pastor and patron Schultz early felt uneasy on this point.

The present volume, *Kant's Philosophy of Religion* (Clarendon Press; 12s. 6d. net), which gives the development of Kant's religious views from 1755 ('The General Natural History') onwards dissipates any such doubt. Professor Kemp Smith's Kant² (Appendix C., pp. 607-641) gave the first full account in English of the loose MSS. found after Kant's death and edited in 1920 by Adickes—'Opus Postumum'—and Professor Webb by means of this new light can carry the development of Kant's mind beyond 1798, the date of 'Der Streit der Facultäten' right up to 1804, the date of Kant's death. We thus see Kant correcting and maturing and enlarging his views right up to the end.

Dr. Loebb's volume is mainly expository and the attitude to Kant is appreciative. As we read we see Kant before us as the Great High Prophet of categorical morality. Here Kant takes his stand against nature and revealed religion alike, for he felt the danger to morality from both sides. His constant bugbear was any attempt on the part of religion either by personal communion with God or by any definite religious acts to circumvent morality. That is why he felt that for any one to be discovered in the act of private prayer was a cause of shame; and that objective views of the Atonement as a ground of forgiveness or grace, or indeed any purely religious act, savoured of either Schwärmerei (enthusiasm) or Pfaffentum (papisty), or reliance for God's favour and help on something not moral).

Varhinger well sums up Kant's position (vol. ii. 'History of Philosophy,' p. 246)—'der rechte Weg geht nicht von der Begnadigung zur Tugend sondern umgekehrt'—according to Kant the right way is not from the activity of grace to virtue, but the reverse. Professor Webb says all that can be said to modify this view, and we are grateful to him for it, yet he recognizes that it is essentially true of Kant. The result is that in spite of his inflexible moral emphasis, and although he admits

the inherent sinfulness of man and the existence of a cosmical evil principle and asserts the necessity of conversion he fails to allow God's grace any place—or a most meagre one—in the liberation of the soul, he empties historical Christianity of its significance and makes Christian worship purely spectacular. No system ever stood more in need of a gospel than Kant's, but in what he conceives the interests of morality he will on no account admit the Divine help into the adytum of the conscience. If we may so put it, Kant is the typical Pelagian of the conscience, though in his analysis of the moral nature he is Augustinian; and we would in advance express our gratitude to Professor Webb if in a future edition he devoted as he so well could a chapter or even two to this all-important subject. Meanwhile that must not debar us from thanking him for the lucidity and fulness of his exposition of Kant's true position and permanent value among the philosophies of religion, and especially for his emphasis on Kant's central position, that religion can never afford either by ritual or sacrament, by subconsciousness or numinosity (Otto) to circumvent the moral.

THE VIRGIN BIRTH.

A book of quite unusual excellence has been written by a layman on one of the most difficult questions relating to the Christian faith—*Was Christ really Born of a Virgin? An Answer for Laymen*, by Mr. T. H. Yardley, M.A., with a Foreword by the Bishop of Central New York (Morehouse Publishing Co., Milwaukee, Wis.; \$1.50). The excellence of the book lies in this that, while presenting strongly the case for an affirmative answer, the author does not exaggerate his case or over-emphasize the place which this particular article of belief holds in the Faith. He points out, for example, more than once that our faith in the Deity of Christ does not depend on it, and that St. Paul was preaching the Deity of Christ before the fact of the Virgin Birth was known except to a few. 'We must not base upon it either our faith in Christ or our love to Christ.' That is one instance of the calm, sensible judgment which the writer brings to bear upon the whole subject. And this gives to his argument an added persuasiveness.

We draw attention to the book because it contains the most persuasive argument for the Virgin Birth as a fact that we have yet seen. The writer is a layman and is very modest about his own qualifications. He need not be, for he has mastered

the literature of the subject, and shows everywhere an easy competence which few 'professionals' could excel. At the outset he sums up the influences which have had an unsettling effect on this belief, the modern 'intellectual' theology, the present-day reaction against the reality of miraculous happenings, the vague but widespread distrust of the historical accuracy of the Bible, and, finally, all the popular setting forth of Jesus the Man, rather than Jesus the Incarnate Son of God. That is his diagnosis and it shows remarkable penetration. In his positive argument he deals with the historical trustworthiness of the gospel narratives, with the Birth stories, with the question of miracle, with the 'silence' of much of the New Testament about a Virgin Birth, and with more general implications of the truth. He rightly emphasizes the importance of the general attitude in which we approach the subject. If, for example, we come to it with a belief in the Deity of Christ, it will present far less difficulty than it will if we come to it with a 'humanistic' view of Jesus. His treatment of the 'silence' is effective; the only flaw in it is that he does not meet the argument that if Mary knew of Christ's true nature she could not have tried to stop His ministry under the impression that He was 'beside Himself.' This, however, is a book to be reckoned with at a time when the case from the other side is so often and so vigorously presented.

THE BABYLONIAN NEW YEAR'S FESTIVAL.

A valuable contribution to our knowledge of *The Babylonian Akitu Festival* (Andr. Fred. Host & Son, Kgl. Hofboghandel, Copenhagen) has been made by Dr. Svend Aage Pallis, who claims to be here attempting 'for the first time to collect all the material known up to the present date from the Assyro-Babylonian literature and the archaeological excavations (especially at Babylon), and on the basis thereof to review what may be learned both as to the ceremonial of the festival and its religious significance.' The available material furnished by the cuneiform texts, some of which are mutilated, is difficult to correlate, and its real significance is largely conjectural, but Dr. Pallis has focussed the material and reached reasonable conclusions in this learned book.

The Babylonian New Year's Festival was celebrated at the vernal equinox in the month of Nisan, but the meaning of the name of the festival, *akitu*, is quite obscure. Dr. Pallis argues that scholars

have gone wrong in attempting to explain the word on a Semitic basis, and that it would seem to be originally Sumerian. The facts of the festival appear to be these: 'Marduk leaves Esagila in a festive procession to meet other gods coming from distant towns, the most important of these deities being Nabu from Borsippa. The latter join in the procession and together they proceed to "the chamber of destiny," where the "destiny" of the coming year is determined by the assembled deities, Nabu being their scribe. At this festival, too, the king receives his investiture as ruler of Sumer and Akkad at the hand of the god, and a Sacred Marriage takes place between the god and goddess.' These various items are discussed in detail, which includes also a discussion of the topography of Babylon. The festival, however, was celebrated in many other places besides Babylon. The meaning of each item in the festival has been variously interpreted. Pallis maintains, for example, that the destinies determined at it should not be interpreted as a list of the fortunate or unfortunate events destined to take place in the coming year, but rather that 'the determination of destiny is a positive creation of fruitfulness, peace, and happiness for the coming year.' The chief events of the festival were the death drama with Marduk as the leading character, and the battle drama in which the resurrected Marduk defeats his enemies, the Sacred Marriage probably bringing the festival to a close. It is the merit of the Danish scholar to have seen that the facts of the festival imply two quite distinct stages of civilization, though doubtless the worshippers themselves would not be conscious of this distinction. These stages are the agricultural and the urban. Traces of primitive agricultural civilization are to be found in the dramatic representation of Marduk's death and resurrection, and in the Sacred Marriage, while the urban mode of thought is displayed in the theological 'determination of destinies,' and in the fact that the chief divine performers in the festival take part in it in the form of statues.

The discussion is enriched with numerous references in transliterated cuneiform. The book is anything but light reading, but it will be read with interest by all who desire to recover the facts and the spirit of ancient Assyro-Babylonian religion.

THE RESURRECTION NARRATIVES.

Mr. Gardner-Smith justly calls his work—*The Narratives of the Resurrection* (Methuen; 6s. net)—'a critical study.' It is critical indeed. He works

over the gospel records of the Resurrection with great minuteness, starting difficulties at every step, scenting discrepancies on every hand, and finding the whole 'a jumble of contradictory statements.' The writers, it seems, are at times unable to be consistent with themselves for two consecutive sentences, or even for one sentence. Matthew puts two contradictory notes of time side by side, and the explanation is that, having written the second, 'he forgot to erase the words he had already written.' The Fourth Evangelist suffers from a like shortness of memory. His story of the Lord's appearance at the Sea of Galilee is a combination of three different traditions. That they are very imperfectly dovetailed together is evidenced by 'the cutting off of the end of the story of Peter. He jumps out of the boat, but nothing is said of his getting to shore and meeting the Lord. The author becomes absorbed in the account of the invitation to the meal which he combines, not altogether successfully, with the miraculous draught, and he forgets that he has left Peter in the water.' The ineptitude of the Evangelists being so great, it is little wonder that the apocryphal gospel of Peter should be called in as a witness whose testimony in some particulars is to be preferred to the Canonical Gospels.

When the narratives are riddled and sifted, what residuum of solid fact is left? Very little indeed. The experiences of the women at the sepulchre are thus summarily disposed of. 'They came to the wrong place and mistook an empty tomb for the one they were seeking. A young man of whose identity we know nothing sought to correct their mistake, pointing to another tomb as "the place where they laid him." Terrified at the unexpected apparition and covered with confusion at the failure of their plan, the women ran away.' And that was all there was in it! Why this amiable young man should be called 'an apparition,' and why his kindly words should strike such terror, is not explained. What became of the body of Jesus, why His enemies did not produce it, and what induced a multitude in Jerusalem to believe the Resurrection story, the writer does not stop to consider. Belief in the Resurrection sprang up and flourished, and then the women began to tell their story. The young man became, first an angel, then the Lord Himself; appearances were multiplied and magnified till legend reaches its full height in the apocryphal gospel of Peter, where the Lord emerges from the tomb followed by His cross and accompanied by two angels whose heads touch the sky, His own head rising above the sky.

Does the writer, then, reject the Resurrection? By no means. Something decisive did happen. The birth and history of the Church are sufficient proof of that. Accordingly it must be assumed that there was some sort of appearance, possibly more than one, to the disciples in Galilee, convincing them that the spirit of Jesus had survived death. Here at last Mr. Gardner-Smith digs himself in, and confidently declares his position impregnable. Most readers will feel, on the contrary, that it is peculiarly open to attack from both flanks, for it labours under the difficulties both of faith and unbelief.

The aim of the writer is to conserve Christianity as a purely spiritual religion, liberated from the contingencies of time and sense. He frankly confesses his distrust of history. He is, moreover, in manifest bondage to the crude old theory of matter as something hard and indestructible, and completely antithetic to the spiritual. There is, of course, nothing new in all this.

TILLOTSON.

Like the Holy City of the seer's vision, Dr. Moffatt's mind has many gates, all of them always open, and through these all kinds of knowledge are constantly pouring in; and many sorts of rich merchandise—the bales piled high—keep streaming out to us.

It is long since we had his book upon John Owen. And now, with broad catholicity, he gives us a companion volume, but from a very different school—*The Golden Book of Tillotson* (Hodder & Stoughton; ros. 6d. net).

The excellent life with which the book opens comes from a full mind, unweighted by its stores of knowledge, moving easily among its riches. And there follows a long selection of choice passages, collected under the three headings of 'Discussions and Arguments,' 'Passages of Exposition,' and 'Sayings and Sentences.' All are arresting in a tense degree. It were hard to say whether one is impressed most by the short, sharp stab of some deep and perfectly phrased thought, or by the strength and sanity of the handling of Scripture; or by the balance and unflustered confidence of the arguments heaping themselves up in an inexorable kind of way until, like Bagehot with Butler, one is conscious of a strong disinclination to disagree. There is little, if any, passion, and no heat, at least no burning heat. But there is the quietness of utter honesty and absolute conviction. Moreover, there is a singular chastity of style—a style

never flabby nor obese, but always spare and clean and athletic. Indeed, when one considers how small a place Tillotson holds in people's thoughts, this seems a singular instance of Bacon's saying that the river of fame often upholds things light and swollen, bobbing along it down the centuries, but often drowns things weighty and solid.

JOHN WYCLIF.

Dr. H. B. Workman, Principal of Westminster College, well known for his writings on mediæval Church History, has recently written a most useful and valuable book—a labour of years—reflecting high credit on English historical scholarship: *John Wyclif: A Study of the English Mediæval Church* (Oxford University Press; 2 vols., 30s. net). It is a book which may be worthily set alongside of Lechler's biography of Wyclif, and it has had the advantage of drawing upon later researches.

It is curious to note that great as was Wyclif's influence upon his contemporaries at Oxford and among the English gentry, not to speak of his influence upon Hus and others abroad, and great as his influence continued to be in the towns and villages of eastern and southern England, where 'a genuine flame of lollardy, lighted at his torch,' lasted here and there among the lower classes right down to the Reformation, comparatively little is known for certain about the life and career of this 'last of the schoolmen' and 'first of the reformers.'

Dr. Workman would not claim to have thrown much more light on this matter, though he has made real contributions towards the discussion of it. One result of his researches—it is interesting to notice—has been to confirm the opinion concerning Wyclif which even Arundel could not but express, that he was 'a great clerk' and 'a perfect liver.'

The value of Dr. Workman's book may be said to be twofold. In the first place he has presented at first hand an account of Wyclif's doctrine as schoolman, politician, and reformer such as would have been scarcely possible for an English scholar before this generation, in which through the publications of the 'Wyclif Society' the contents of the Latin MSS. of the reformer in Prague and Vienna have been made accessible to all. Dr. Workman brings out clearly, among other things, Wyclif's scholastic opposition to nominalism and its bearing on his view of Transubstantiation, the Erastian flavour of his political doctrine, his attitude towards the Papacy, so like Luther's ('Were there a hundred

popes and all the friars turned into cardinals, their opinions in matters of faith should not be accepted except in so far as they are founded on Scripture'), not to speak of his Augustinian predestinarianism with its reaction—this point of theology being here conjoined with the Scriptural principle—upon the Catholic system.

But in the second place, it is much more than a biography of Wyclif that Dr. Workman has given us. His aim has also been to provide an ample setting for Wyclif's life. Accordingly, he has made a fresh study, in the light of material that was not before Lechler, of the conditions of the English Mediæval Church in the fourteenth century; and not only so, he has endeavoured to say something—indeed, sometimes, everything that may be said—about the various places and persons associated with the story of Wyclif.

Of especial interest to the readers of THE EXPOSITORY TIMES will be the chapter on 'Wyclif and the Bible,' in which it is maintained that 'Wyclif's' translation was the first of the whole Scriptures, or of any considerable portion, done into Middle as distinct from Early English; as also the chapter on 'The Poor Preachers,' in which there is an informative account of mediæval methods of preaching.

Dr. Workman promises us a further volume on 'The Origins of Nonconformity,' and here is the judgment which may be regarded as effecting the transition to it: 'The Anglican Settlement owed little directly to Wyclif's influence; he should rather be regarded as the stern, unbending forerunner and father of the Puritans, Covenanters, and Nonconformists of Great Britain and America.'

FRANCIS THOMPSON.

Francis Thompson has, it seems, a sure place among the immortals. And this for various reasons. His rhymes can, at times, be crude and rather shocking. Load—God; leas—purchase. But even Keats's ear could sometimes tolerate inexplicable slips. And how exquisite is Thompson's artistry when he chooses, as he almost always does. Upon occasion he can fling words about in prodigal profusion. And yet this spendthrift was, when he cared, the master of an almost Horatian skill of saying the final thing with almost no words at all. That in itself is enough. But he has another claim. Foreigners are always struck by this that our poets have been apt to be our prophets also. They have been great spokesmen for God. And Thompson is another who has brought a

Divine message to many hearts, a reading of this puzzling life of ours that has consoled and heartened staggered minds.

Few men love him more than does Dr. Hutton, whose soul rings out in unison with every note as Thompson's fingers strike them. And in *Guidance from Francis Thompson in Matters of Faith* (Hodder & Stoughton; 5s. net), he eagerly shares some of what he has found in him. It is an admirable introduction to the poet's teaching, a strong light making the darker places bright and plain for stumbling feet.

An interesting, if in parts somewhat weird, little book on the gracious experience of the spiritual life, is called *Blessedness Explained*, by the Rev. R. P. Byers, M.A., B.D. (Allenson; 3s. 6d. net). It deals with spiritual illumination, the human heart, the human spirit, problems of Christian experience, and cognate topics. 'In trying to localise the heart [in the Scripture sense] a good way is to measure from the larynx or Adam's apple downward about four or five inches to the point where it branches into the left and right bronchi, which respectively are one and two inches in length.' This is the seat of the emotions. The book is not physiological, however, and there is a good deal of helpful and earnest meditation in it.

A delightful book for children is *A Pilgrimage in Fairyland*, by a Pilgrim called Daisy Sewell (Allenson; 3s. 6d. net). The book consists of eight tales of imagination, all deeply religious, and all told with charm and simplicity. There are three illustrations in colour by Jeannie McConnell, of which we like the second and third, but not the first. It is difficult to render one's conception of Jesus in pictorial form, but it is essential that it should express both strength and gentleness. The book, as a whole, is a very delightful achievement.

A volume which will be found suggestive in the preparation of short addresses and helpful for devotional reading is *Hymn Studies: Their Message in Biography and Devotion*, by the late Rev. James H. Hodson, B.D., of St. Andrews. About twenty-four of the best known hymns are picked out; the studies contain an account of the author, and the thought in the hymn is worked out verse by verse, and illustrative material also is given in so far as it illuminates the hymn. The publishers of the volume are Messrs. H. R. Allenson Ltd., and the price is 5s. net.

Mr. David Watson Rannie was a fine type of scholar and Christian gentleman. Unlike most Scottish scholars, he inherited an adequate competence and was able to devote himself without distraction to his favourite study of English literature, of which he became both a discerning critic and an inspiring teacher. His widow and son have issued a memorial volume entitled *Scenery in Shakespeare's Plays, and Other Studies* (Blackwell; 20s. 6d.). It is the record of a singularly beautiful and useful life. Some of the studies which occupy the main part of the book have been previously published, but they are well worth preserving in more permanent form. Besides the paper which gives its title to the volume, there are articles on Prose Style and Keats's Epithets which reveal the nicest discrimination and the most exquisite taste. Other noteworthy papers deal with Sir Walter Scott, Dr. John Brown, and Cromwell's Major-Generals.

There is already a library of missionary books on Uganda, but the story is so romantic and so faith-inspiring that the jubilee year of the C.M.S. Mission could not be allowed to pass in silence. *Uganda in Transformation—1876-1926*, by the Right Rev. H. G. Jones, D.D. (C.M.S.; 3s. 6d. net), does not profess to be a complete history of the Mission. 'It only attempts in a series of pen pictures to convey the impressions of one who had unusual opportunities of insight into certain portions of the work.' These pictures, however, are so vivid that they convey a very adequate idea of the whole field covered and of the wonderful progress made. The book includes interesting discussions of the Land, Labour, and Race Problems, which show no signs of becoming less acute. An excellent gift-book, likely to stir the enthusiasm of generous hearts and draw fresh workers into the field.

An earnest appeal for a policy of aggressive evangelism in the Church is made in a pamphlet by Canon R. E. Roberts, M.A., *The Church Advancing: Short Essays on the Present Opportunity* (Wells Gardner; 1s. net). There is no depression in the frank picture of present-day religious 'aloofness,' to use the writer's word, or in his analysis of its causes. But the facts are faced and the Church is exhorted to deal with them in the only possible way, by a spirit of adventure and positive evangelism. This is 'our primary duty,' and the duty is not only pressed, but it is guided on its way by a chapter on 'How to evangelise.' A timely little book.

We envy Dr. Mursell's output. It is only a month or two since we noticed one of his books, and now we have another in our hands. The title is *Footnotes*, and the publishers this time Messrs. Gay & Hancock (3s. 6d. net). *Footnotes* are Dr. Mursell's light and humorous musings on a pedestrian journey in the north of Ireland. This kind of writing can only be done well if it is done quickly and easily, and there is a delightful spontaneity here. The publishers have bound the volume attractively in leaf-green with black lettering, and with a strong and artistic paper cover in the same colouring. There are charming pen-and-ink illustrations by Isobel H. Walker.

A new and revised edition has been issued of *Death and the Life Beyond*, by the Rev. F. C. Spurr (Hodder & Stoughton; 5s. net). The writer explains that two events, the War and the sudden loss of a beloved child, have led to this revision. Some stress is laid upon the evidence of Spiritualism, but in the main the teaching is based on Scripture. The reasoning throughout is somewhat loosely knit, and in matters of detail the exegesis is coloured by the writer's prepossessions, but there runs through it all a warm glow of Christian feeling and the light of a great hope which make it heartsome reading, and it will bring comfort and renewal of faith to many.

Music in Church Worship, by the Rev. G. Wauchope Stewart, D.D. (Hodder & Stoughton; 20s. 6d. net), is a notable addition to the Baird Lectures. It was a most happy inspiration which led the Trustees to the choice both of the lecturer and of the subject. The book is in the main historical and, while it gives an outline of music in the Mediæval, Apostolic, and Jewish Churches so far as that is known, it deals principally with the forms of music which have found favour among Protestants. After discussing the value of music as an aid to worship, and the kind of music suited for use in worship, the writer goes on to treat in succession of Psalmody, Hymnody, the Choir and the Organ. While full of interesting historical information the book contains many practical hints which should prove valuable to leaders of praise in all the churches. Take this on the spirit of joy in worship: 'Surely it is time that we put away the notion that God likes to see His children making themselves miserable, that the worship of God's house is an obligation laid upon us to be performed with a sort of sullen devotion, and that the only music befitting divine service is that

which reflects the gloom which we associate with the very thought of religion. Hadyn was once asked why his Church music was so cheerful. He replied, "When I think upon God, my heart is so full of joy that the notes dance and leap, as it were, from my pen, and since God has given me a cheerful heart, it will be pardoned me that I serve Him with a cheerful spirit." Many humble worshippers will agree with Dr. Stewart when he says, 'I contend that one of the things we have a right to demand in our Church music is that it be music that does express what we actually feel, not what the Church authorities think we ought to feel.' And the attention of organists everywhere might be called to the fine eulogy pronounced by Sir John Goss on the well-known organist of his day, George Cooper: 'He always places the worship of God first, then the composer's views or intentions, his choir next, then his organ, and himself last.' 'To make the enumeration complete,' Dr. Stewart adds, 'one would have liked to see the congregation included; but so far as the first and last places are concerned, there can be no question as to the correctness of the order. Only when he puts the glory of God in the foremost place and his own interest last can the organist, or indeed any one who makes any contribution to the worship of the sanctuary, worthily discharge his office.'

The former Principal of Emmanuel College, Brisbane, the Rev. Richard Glaister, D.D., has just published a volume of sermons through Messrs. Hodder & Stoughton. The title is *The Beauty of the Lord* (7s. 6d. net). These sermons are for the most part sketches of Bible characters and are of an expository nature. Isaac, Jacob, Balaam, Saul, Jonathan, Joab, Gehazi, Peter, Herod, Agrippa, are all dealt with, and also three women—Mary of Nazareth, Dorcas, and Mary of Bethany. Dr. Glaister has the power of making these men and women of the long ago living to-day and arresting in their message to us. Dr. Glaister's style is very clear and crisp, and he believes in the short sentence. We have quoted one of the sermons, in an abridged form, in 'The Christian Year.' It is not a character sketch, but deals with the subject of the manliness of Jesus.

Cardinal Mercier, by M. Georges Goyau (Longmans; 3s. 6d. net), is rather an enthusiastic appreciation than a biography. It gives, however, a brief outline of the Cardinal's career, and deals somewhat fully with his work in the University of Louvain and his heroic championship of Belgium in the dire

years of the War. Perhaps the most beautiful passage in the book is his last letter to the Archbishop of Canterbury regarding the Conversations at Malines. It is a truly apostolic epistle, and reveals the writer as a prince of the Church and a great servant of Christ.

Think out your Faith, by the Rev. P. M. Rhineland, D.D., D.C.L. (Longmans; 4s. 6d. net), contains six papers and addresses delivered at various times, but all dealing with the place and use of the creeds in the Christian Church. Bishop Rhineland has the gift, which was possessed in so eminent a degree by William James, of getting past the names of things to the things themselves, and of making his readers think afresh about the meaning of familiar words. The treatment is popular in style, and forms an admirable model of the way in which instruction about the creeds can be given from the pulpit.

The Rev. W. Lockton, B.D., Vice-Principal and Lecturer in Mathematics at Winchester Diocesan Training College, recurs to his position, advocated in a recent essay, that there is an explanation of the origin of the Gospels quite apart from the popular Mark-Q hypothesis. In *The Three Traditions in the Gospels* (Longmans; 7s. 6d. net) he seeks to show, with elaborate care, that the four Gospels are derived ultimately from three different traditions, traceable respectively to the three Apostles, Peter, James, and John. Luke, which is represented as containing the most primitive evangelical tradition, is said to consist largely of material drawn from the Petrine and Jacobean traditions. Mark is also based upon the Petrine tradition, though also drawing upon the Jacobean and Johannine traditions. Matthew is largely a still further developed form of Mark, with additional material from the Jacobean tradition and other sources. The Fourth Gospel alone contains a simple tradition, that of John. This whole venturesome thesis is supported by discussions of selected passages, such as the anointing of Jesus, the institution of the Eucharist, the denials of Peter, and the trial and crucifixion of Jesus. The discussion would have had more value if Mr. Lockton had been able to relate it to recent source-criticism of the Gospels, especially to the Mark-Q hypothesis, not to say the Mark-Q hypothesis as supplemented by the recent Proto-Luke hypothesis.

Modernism and the Christian Church, by the Rev. F. Woodlock (Longmans; 2s. 6d. net), is

commended in a Foreword by G. K. Chesterton. It is a vigorous polemic, and an evangelical Protestant may find himself in agreement with many of the views expressed. The writer, however, draws his lines of demarcation very sharply, and holds, in short, that there is no tenable middle position between sceptical criticism and the orthodoxy of Rome.

Mr. Morris Morris, M.Sc., is no friend of Evolution as commonly understood. There are two ways, he tells us, of looking at the Doctrine of Descent—Evolution during Descent, and Creation during Descent. To Mr. Morris the former is anathema, as he believes it to run counter to research as well as to revelation; it is roundly denounced as atheistic and anti-Christian, and its supporters, generally speaking, as materialists. That is a hard saying, in view of the many able Christian defenders of the thesis denounced. Mr. Morris declines to regard 'Neanderthal Man' and his ilk as *man* at all; if we use that word in its proper sense, we shall have to admit, he agrees, that 'Man's antiquity cannot be shown to be greater than the Scriptures represent it to be': the species preceding him do not deserve to be called men. These arguments are developed by Mr. Morris in a book called *Man Created During Descent* (Marshall Brothers; 3s. 6d.). The writer is a trained geologist, but we fear that his arguments will carry little conviction to workers on the broader field of biology.

The more we know of the Hittites, the more we learn to realize their cultural importance. Nine years ago Dr. Cowley dealt in a course of Schweich Lectures with that somewhat elusive people, and in 1924 Dr. D. G. Hogarth in another Schweich course returned to the subject or at least to a fragment of it. These lectures have been published under the title *Kings of the Hittites* (Milford; 6s. net). The lecturer tells us that his purpose was to illustrate the civilization of those 'Kings of the Hittites' who were contemporary with the Hebrews of the Monarchy, and to try to discover their origin and racial character. In the face of greater powers and richer civilizations they developed a highly individual art and a wholly independent system of writing which maintained themselves for long. Nearly a third of the book is devoted to Carchemish, where, we are told, the use of the Hittite script, whether relieved or incised, had a life of about four centuries. The discussion is enlivened by numerous and admir-

ably reproduced illustrations of things Hittite. Hittite culture was once supposed to be deep in the debt of Assyria; now, the independence of the former is more clearly recognized and even its influence on Assyria, and in the skilful hands of Dr. Hogarth, that vanished empire comes to life again.

The National Sunday School Union has issued two volumes of notes on the International Lessons for 1927. One is *The Concise Guide*, and is by Mr. Ernest H. Hayes. The other is *Notes on the Scripture Lessons for the Year 1927*, and is anonymous. Both are 3s. 6d. net. It is not necessary to do more than announce these books and commend them. They are up to date in their methods, well illustrated, fully alive to the need of bringing out the permanent meaning and bearing of Scripture, and altogether satisfactory as guides for teachers. A further, smaller volume deals with *The Morning Lessons for 1927*, and is published at 2s. 6d. net.

The Conferences on Christian Re-union held at Lambeth Palace from 1921 to 1925 attracted in a conspicuous degree the attention of the Christian world. A collection of all the relative documents up to date has now been issued under the title of *The Church of England and the Free Churches* (Oxford University Press; 2s. 6d. net). Beyond a brief introductory note, no narrative or comment is given. 'The object is simply to gather in a convenient form the present results of the Joint Conferences of Anglican and Free Church representatives.' It is published in the hope that it may lead to increased study of a great Christian problem which sooner or later must be solved if the Church is to fulfil the Divine ideal.

A series of beautifully got-up 'little books on religion' are issued by the Religious Tract Society. Principal Selbie of Mansfield College writes on *The Difference Christ Has Made* (in regard to God, to man, and to life). Principal Clow of Glasgow writes on *The Christian View of Death and Destiny*. Dr. J. A. Fleming's book is on *Evolution and Revelation*. One on *The Supper of the Lord* is from the pen of the late Bishop H. C. G. Moule. *Forgiving and Forgiven* is a study in human and Divine forgiveness by 'M. M. R.' *The Cross: Its Character and Consequences* is by the Rev. W. C. Procter, and *The Gamut of Graces* (a study of 2 P 1⁵⁻⁷) is by the Rev. Dr. J. Monro Gibson. The prices range from 6d. to 2s. net.

Canon A. E. Barnes-Lawrence, having in a period of enforced leisure given fresh study to the subject of the Atonement, has issued his reflections in a dainty booklet, bearing the title *The Reconciliation* (R.T.S.; 6d. net). In his theology he follows Dr. Denney, and his writing is marked by an attractive simplicity and intense religious fervour.

The Son of Man and the Transfiguration, by the Rev. W. E. Evill, B.A. (Robert Scott; 1s. 6d. net), is an arresting study. The writer complains with some reason that commentators generally have done little to explain the place and purpose of the Transfiguration in the life of Jesus. To many there appears to be no special reason why it should have happened at all. Dissatisfied with this state of things, the writer has worked out a theory which he acknowledges is based on some hints in Godet. Briefly it is this, that the Transfiguration was the culmination of the sinless life of Jesus, that death was not His due, but that, there and then, He would have entered His glory had He not, of His own free will, turned back, as from heaven's opening gate, and chosen the way of the Cross. This accords with the fact that immediately after the Transfiguration He teaches the necessity of His death, and it emphasizes in a striking way the voluntariness of that death. The treatment of this high theme is scholarly and reverent, and the writer's theory, whether accepted or not, will be found full of suggestion.

A separate edition of Tertullian's *De Oratore* is very welcome, and we are indebted for it to the Rev. R. W. Muncey, M.A.—*Q. Septimi Florentis Tertulliani de Oratore* (Scott; 10s. 6d. net). This work is of peculiar interest and value not only as coming from the 'father of Latin theology' but as containing, besides a discussion of rules for prayer in general and of contemporary liturgical practices, the earliest extant exposition of the Lord's Prayer. Mr. Muncey has done for his text everything that may be expected of an editor, and he has done it with care and competence. In the Introduction there is a table of Tertullian's Scriptural quotations in the *De Oratore* which should be helpful towards a final theory of Tertullian's use of the current Latin texts. The text of the *De Oratore* adopted by Mr. Muncey is that of Reifferscheid and Wissowa in 'Corpus Scriptorum Ecclesiasticorum Latinorum,' vol. xx. (Vienna, 1890); but some of the more important variants are recorded in the footnotes. The volume is also supplied with ample expository and

illustrative notes, and it concludes with a chapter on the Liturgy of the North African Church, embodying the most important passages of Tertullian's writings bearing on this subject. Alongside of Mr. Muncey's text of this most difficult of Latin prose writers the younger student might well set Professor Souter's volume containing a translation of the *De Oratore*—a volume of which Mr. Muncey has evidently made full use.

Another book on preaching, but one with a most disarming, and even touching, preface. The writer quotes a letter received from one who aspires to be a lay preacher and who asks in humble earnestness how to begin. This book, *First Steps in Preaching*, by Mr. J. A. Clapperton, M.A. (Sharp; 2s. 6d. net), is written in answer to that letter, and it is a capital answer, plain, direct, simple, and full of sound sense. The reading of it could not fail to be helpful to young speakers, and even the theological student and the ordained preacher may find its pages full of suggestion.

An important part of a clergyman's duty is the preparation of candidates for Holy Communion, and there are all sorts of questions to be decided in this connexion. At what age should a young person be encouraged to communicate? How long should the preparation occupy? A few weeks, or six months? And what subjects should be included? Ought there to be a careful instruction in Christian doctrine, or only a direct instruction about the Holy Supper? All these questions hang together and depend on one another. And the guidance on such questions which an experienced clergyman can give is invaluable. Such guidance will be found, admirably expressed, in *The Increase of the Holy Spirit: A Method of Preparation for Confirmation and First Communion*, by the Rev. F. A. Lee, M.A. (Skeffington; 2s. 6d. net). 'What I think we have to do,' the writer says, 'is to try and get our candidates to understand what our religion is about, what it will do for us, and how we are to practise it. The pages which follow are an attempt to do that.' These pages will help just where help is needed, and not least in regard to the difficult matter of personal dealing. The value of the book is increased by the unconventional style in which its counsels are conveyed.

Everywhere Bunyan, designated by Mr. Rudyard Kipling as

The father of the Novel,
Salvation's first Defoe,

is known and read. But it is by the 'Pilgrim's Progress' much more than *The Holy War*. In the hope that *The Holy War* will come to its own, Dr. William H. Draper, Master of the Temple, has prepared an abridged edition prefaced by an excellent introduction. It is the anti-climax in the middle of *The Holy War* that has detracted from its popularity Dr. Draper thinks. With Emmanuel in possession and Diabolus banished to the parched places, the writer feels that the war is over. And then it seems to begin again with the statement—'But there was a man in the town of Mansoul, and his name was Mr. Carnal-Security.' The contrivance of Dr. Draper's edition is so to shorten the text, without otherwise changing it, as to bring the real end of the Holy War of Mansoul more quickly into sight. This edition, with its scholarly introduction, with illustrations also, with its clear printing and good binding, is published by the S.P.C.K. for 3s. 6d. net.

'The central secret of all our modern social and economic confusion is that we have overlooked the importance of dogmatic definitions of man, and of the fundamental nature of his fellowship. Plato, St. Augustine, St. Thomas Aquinas, would have considered it futile to discuss questions of sociology without first having settled what was meant by society. And in order to settle that they would have inquired as to the purpose of society. They would have said that this raised the whole problem of man's nature, and they would have plunged boldly into a consideration of the relation between man's existence and Ultimate Reality.' In *Christian Faith and Social Order*, by Mr. W. G. Peck (S.C.M.; 1s. net), we are offered a survey of those considerations in regard to man's nature and his relation to God which are commonly overlooked by the social reformer. This book is a compressed version of 'The Divine Society,' a larger work by the same writer. The argument, though compressed, is clear and forcibly put. It amounts to a plea for the application of Christian principles to social problems.

Theology and the Modern Man, by Principal W. B. Selbie, D.D. (S.C.M.; 1s. 6d. net), is spoken of by the writer as a series of 'brief and untechnical discussions of a few of the great themes of the Christian faith.' These are the Christian Idea of God, the Trinity, the Fact of Christ, Sin, Salvation, and Eternal Life. Principal Selbie writes out of the fullness of his knowledge, and expresses in simple language and with quiet

assurance the settled convictions of Christian faith. It may be questioned if there is much here to convince a mind seriously troubled with doubts, but there must be many to whom a fresh statement of the fundamentals in the language of to-day will be very welcome.

The Church is fortunate in having in its foreign service many able men. And one of them is Dr. P. J. MacLagan, formerly of Swatow, and now Foreign Missions Secretary of the English Presbyterian Church. Probably he resents that phrase 'foreign service.' For does he not dedicate his excellent book *Chinese Religious Ideas* (S.C.M.; 6s. net)—to old colleagues 'Chinese and Foreign'? And that is characteristic of his mind. One wishes that people who talk foolishly about the overbearing truculence of missionaries could be induced to read this work—all of it, but especially that chapter where, unconsciously, the author lets us see the methods he used. The perfect courtesy, the eagerness of appreciation, the humility that quite frankly seeks to learn as well as teach, the wisdom with which the uniqueness of Christ is laid before these new minds, leaving them free to think Him out for themselves, and along the lines of their own mental development—all that is a fine answer to much silly gabble.

But one fears these stupid people will not read it. For Dr. MacLagan asks some serious attention from his readers. He is indeed astonishingly lucid in his handling of his themes. There are not many things more difficult than to understand Taoism, except to put into words what you think you do understand about it. Yet the chapter upon that is clear and masterly. The treatment of Confucius, of Mencius, of Chu Hsi, whom he calls the St. Thomas Aquinas of Confucianism, of that fascinating mind the philosopher Wang, and not least of the old religion that circled round Shang-ti, is marked not only by the knowledge we expect but by warm if discriminating sympathy and real philosophic grasp. For Buddhism, evidently, he does not greatly care; partly perhaps because of difficulties he feels have been introduced into the Chinese Christian Church by the use of Buddhist words that seem to him to blur things not a little. There, where the sympathy is least, the knowledge also seems least perfect.

It was a fine idea to choose Dr. MacLagan for the Duff Lectureship, and it is very well that he has now given his studies to a wider audience.

The Rev. Hugh Martin, the well-known literary

secretary of the Student Christian Movement, has tackled a difficult subject in *Christ and Money* (S.C.M. ; 3s. net), but he handles it with courage and with full knowledge. There is a good chapter on our Lord's teaching, and one on the rights of property, and the writer does not shirk the application of his principles to the most corrupt kind of practice. His chapter on personal expenditure includes recreation, rates and taxes, saving and investment, gambling and giving. Money is a means, not an end ; but the real question is, a means to what ? That may be said to be the central point of the book. The social theory underlying the whole treatment is 'advanced,' but there is a great deal of sound sense as well as information in the book, and readers who are not as radical in their social views as Mr. Martin will learn wisdom on many points from his pages. There are, of course, doubtful points in the argument. The delusive simplicity of the case against gambling, on p. 97, will not convince any one who has really thought out the subject. That, however, is a subsidiary matter, and the worth of this sincere essay is not seriously lessened by the queries one is inclined sometimes to put against some of its statements.

The Student Christian Movement has published in paper covers at 2s. net a number of direct and unconventional letters of a young medical missionary in China to a colleague at home. The title is *What It Feels Like*. The author hides his identity under the name of 'Doctor Robin,' but there is an introduction by Sir Humphrey Rolleston, from which we

learn that he was at Oxford under Sir William Osler and was regarded by him as one of his best and most original students. Any one who reads these letters will no longer have any doubt as to the varied opportunities that a medical missionary in China has, or as to the romance of the life.

Does any average newspaper reader know what is happening in China ? Dimly, as through a heavy haze, we see masses of men marched to and fro. Leaders, with alien uncouth-sounding names, appear and disappear. But that is all. We feel, indeed, that the giant has grown restless, and is turning in his sleep, seems wakening. And, if he does, interesting things are bound to happen. But it is all disconcertingly blurred and vague. The Student Christian Movement is, accordingly, on the spot when it publishes *China To-Day through Chinese Eyes* (2nd ser., 2s. 6d. net). Here at least we have what seven Chinese gentlemen feel about the problems of their land, though how far they represent the other odd four hundred millions we have no means of knowing. But the seven, who are distinguished men in Christian circles, have alert and interesting and broad minds. They know a vast deal more about it than we do ; and their views upon the political, industrial, intellectual, and religious movements in their country, if briefly stated, are fresh and arresting. Quite evidently the giant is awake at last. What will he do with his strength ? One gathers that Chinese Christians are faced by an extraordinarily difficult situation. If they follow these seven, they will meet it with wisdom and courage.

Present-Day Faiths.

The Society of Friends and its Contribution to the Life of the Church.

BY EDWARD GRUBB, M.A., LETCHWORTH.

THE very welcome invitation given me by the Editor to write something on this subject is a cheering indication of the change that has come over Christian minds since the seventeenth century—when one of the mildest epithets applied by their opponents to the Quakers was 'vermin,' and when so saintly a man as Richard Baxter could write, in his *Quaker's Catechism*, 'Was there ever a generation

of men on whom the image of the Devil was more visible than on these [Quakers] ?' I am afraid that, yielding to current methods of religious controversy, my spiritual ancestors sometimes gave back as good as they got. Both sides were perhaps too much like the Scotsman who agreed that 'without controversy great is the mystery of godliness,' but thought that *with controversy* it was all plain

sailing. There was no doubt a real foundation for the common charge that the Quakers were exclusive and arrogant, claiming that they alone had possession of the truth, and that all others were 'in the black night of apostasy.' But there is another side to this: here and there in the early Quaker writings you will find passages that breathe the spirit of unity with true Christians whatever label they bear. 'The humble, meek, merciful, just, pious and devout souls are everywhere of one religion'—so wrote William Penn in his *Fruits of Solitude*—'and when Death has taken off the mask they will know one another, though the divers liveries they wear here makes them strangers.' Nearly a century later John Woolman, the apostle of the American movement against slavery, recorded in his Journal his surprise and satisfaction, on reading the *Imitation*, at finding that Thomas à Kempis, though a Roman Catholic, was a truly devout Christian.

Perhaps one of the best contributions we can make to the life of the Church at the present time is along these lines: to prove, if we can, that, as Thomas Story wrote in 1737, 'The unity of Christians never did nor ever will or can stand in uniformity of thought or opinion, but in Christian love only.' 'Faith' to us is not a body of beliefs or a surrender to the authority of the Church, but an attitude of the inner man to the God revealed in Jesus Christ. In a document on *The True Basis of Christian Unity*, approved by the London Yearly Meeting of the Society of Friends in 1917, it is stated that

'We conceive of Christianity not as a collection of "notions" or doctrines, and a number of traditional observances; but as essentially an experience, and a way of life based on that experience. Christian Unity for us consists, not in agreement in ideas and practices, but in a common Christian experience, apart from which neither doctrines nor practices appear to us to have meaning or value. . . . Unity consists in the One Divine Life that is reproducing in men the character of the historic Person, Jesus Christ; which, while it is something far deeper than any definition of His person, is for Christians the final manifestation of the character of God Himself. "The glory which Thou hast given Me I have given them, that they all may be one."'

From this point of view, Paul's simile of the body and the members may be extended from individual Christians to the various groups in which they are

found: each has its contribution to make to the life of the whole, and none can say to another, 'I have no need of thee.'

The Society of Friends in Great Britain is one of the smallest of organized religious bodies, containing only some 20,000 members, of whom very few are found in Scotland or Wales. In Ireland there are about 2000, mostly centred round Dublin and Belfast. In America there are perhaps 120,000, but divided into several branches, of which the largest has to some extent assimilated its methods of worship to those of other 'Nonconformist' sects. In large parts of England it is almost unknown, and where this is not the case it is in general reputed to be 'straight' and often very successful in business¹; to have a *flair* for philanthropy, as in the matter of slavery; to object on principle to war, and to have a gift for the relief of distress when this occurs on a large scale in any part of the world. It is also known to make large use of silence in worship, in which it has no appointed ministry, no recital of creeds, no singing of hymns, and no observance of sacramental rites. But few Christians who observe these peculiar ways of conducting worship have any clear idea of the source from which they arise, or of their relation to philanthropic and other efforts for the good of humanity.

For a real understanding of the contribution which the Society of Friends would like to make to the life of the Church at large, it is, I think, essential to get behind the outward form (or disuse of form) to the central experience and conception of religion on which it rests. This is known as the principle of the 'Inward Light,' by which the Quakers profess to be guided—in common perhaps with Mystics at all periods of Church history, from Paul and 'John' downwards. Belief in the Light was not a doctrine or theory accepted from tradition or even from a past revelation; it was the direct outcome of personal religious experience. George Fox himself, and others either before or after they met him, had turned from human teachers to an inward Source of what they believed to be direct revelation.

'These things,' says Fox, 'I did not see by the help of man, nor by the letter, though

¹ Some years ago, on a steamer bound for New York, I sat at table by the side of a merchant who had lived for twenty years in America and was returning from a visit to England. I remarked that I supposed he found the standard of business integrity in America hardly equal to that prevailing in England. 'It is so,' he replied, 'unless you happen to come across Quakers.' I did not inform him that I was one.

they are written in the letter, but I saw them in the light of the Lord Jesus Christ, and by the immediate Spirit and power, as did the holy men of God by whom the holy Scriptures were written. Yet I had no slight esteem of the holy Scriptures, but they were very precious to me, for I was in that Spirit by which they were given forth; and what the Lord opened in me I afterwards found was agreeable to them.¹

Fox here claims that he is in the true line of succession from prophets and apostles, that the day of revelation has never ceased, that the Spirit of God is as near to men to-day as ever it was in the past. But he makes no *exclusive* claim; inspiration, he thinks, may be known by every sincere Christian, and indeed in measure by every man who will wait for it, attend to it, and obey it. His central interest, like that of the Hebrew prophets, was not theology, but the bringing of human life into conformity with the mind and will of God. As I have written elsewhere:

'We might perhaps without serious inaccuracy describe Quakerism as a recovery of the Hebrew prophetism, reinforced by the Christian mysticism of Paul and "John," and enlarged by their universalism. It was, of course, no mere reaction to Hebraic modes of life and thought. Its evangelical note is strong and clear; and this, I believe, is due to the fact that George Fox and his friends, like the early Christians before them, identified the Light which had arisen in their souls with the living Spirit of Jesus Christ their Master. It was this that supplied them with the antidote against "Ranterism." The living Spirit of Jesus, reproduced in them, provided at once a definite moral standard and the inward motive for striving after it. They were never unwilling to reply to the many attacks on their Christianity by setting down, as occasion required, their Christian beliefs; and these statements (with the exception of a formulated doctrine of the Trinity) usually ran on quite orthodox lines. But if anyone began, as George Keith did about the time of Fox's death, to make such statements the *essence* of Christianity, he was described as having "run out into notions," because he seemed to be making Christianity an intellectual or dogmatic system and not a new spiritual life.'²

Whatever we may think of the claim that every man is (or may be, consciously or unconsciously) inspired in measure by the living Spirit of Christ, it was this undoubtedly that made the Quakers what they were in the seventeenth century and what they have been since. Quite obviously it lay at the root of their method of worship. All that was needed, they believed, in the way of human organization was to fix a time and place for meeting together. When so assembled, in waiting fellowship before God, His Spirit would guide the proceedings in so far as human wills were brought into subjection to Him. There could be no distinction of clergy and laity, 'no male and female' even, where all were to be direct recipients of the Spirit's life. Silence was not to be an end in itself, but a means to the end of giving the Spirit freedom to rule and guide. The non-observance of outward rites was not a mere negation; the symbol was felt to be needless when the reality was actually experienced. The affirmation that Jesus never intended to institute ceremonies was a product of insight into the inwardness and spirituality of His religion; but it is confirmed by modern critical study of the New Testament, of which the early Friends knew nothing.

All true Christians recognize, of course, in varying degrees, the guidance of the Spirit. The Quakers simply trusted it further than most Christians have been prepared to do. Not only their meetings for worship, but their whole Church polity, was placed under Divine control. Individualists as they were, they recognized corporate as well as personal guidance. Every member of the body has an equal voice in every Church meeting he or she chooses to attend; and in this country, so far as I am aware, no vote has ever been taken at such meetings. They are gathered in a spirit of worship, and after a time of silent waiting the 'Clerk,' who is both chairman and secretary, introduces to the meeting the matters that need consideration. These are severally discussed, and the Clerk prepares a minute in regard to each which he (or she) feels to express the 'sense of the meeting.' This is very rarely challenged, but it is often modified to embody more accurately what the meeting desires. If (as sometimes happens) the gathering appears to be almost equally divided, it is not unusual for the Clerk or some one else to ask for a period of silent or vocal prayer for guidance. Frequently some solution to the problem is discovered; if not, and if there is no clear sense of the meeting, the matter is left undecided or deferred till further light comes. In this way party spirit is almost wholly

¹ *Journal*, i. 36.

² *Quaker Thought and History*, p. 27.

avoided; those who have not got what they desired usually acquiesce loyally in the decision of the meeting.¹ The method may appear slow and cumbrous, but it works to general satisfaction.

The principle of the Light in the souls of men also lay at the root of the Quaker attitude to moral and social questions. 'Walking in the Light' meant reality, truthfulness, simplicity, and sincerity. Hence the demand for uprightness in business dealings—which very early expressed itself in the fact that the Quakers were the first to place a definite price on goods offered for sale in shops.² It was this also, taken with a clear injunction in the Sermon on the Mount, that led to the refusal of judicial oaths—a 'testimony' which in the seventeenth century sometimes brought terrible consequences. When all other charges failed, recourse was had by unscrupulous judges to the Oath of Allegiance, which it was well known a Quaker, though perfectly loyal, would not take. Refusal might involve long imprisonment, with the confiscation of property. The Quakers would not use a form of speech which implied that their bare word was not enough.

It was the conviction that the Light of Christ shone, potentially at least, in the souls of all men that made the Quakers ardent reformers. It reinforced the sense of the inherent worth of all manhood which humanity owes most of all to Jesus Christ, slow as His followers have often been in understanding its applications. Injustice and oppression, such as that involved in slavery, degraded human personality and must be removed. The Society of Friends in America, thanks mainly to the labours of Woolman, has the honour of having been the first Christian body in that country to make the practice of slaveholding incompatible with membership.

Little as this has been understood, it is the principle of the Inward Light that explains our protest against war—a protest upheld by Friends from the first, in common with many of the Mystics who had preceded them. Belief in universal Light carried the assurance that all men were

brothers, and no one who held it with conviction could consent to kill another man even in what was held to be a righteous cause. Also the Light was felt to be the Light of Christ, who was seeking to reproduce in His followers His own character and way of life. As He overcame evil, not by force but by the way of the Cross, so must they. And, further, 'walking in the Light' meant obedience to Christ alone, with which military discipline, involving as it necessarily does unqualified obedience to human orders, was felt to be incompatible.

But the Friends have never been contented with a mere refusal to take part in war. They have felt that an essential part of their 'testimony' is to do their utmost to take away the causes that lead to war, by the advocacy of justice and goodwill to the people of other nations; in the conviction that in the steady practice of justice to all is to be found the true and sufficient defence of their own country.³ When wars have occurred, they have come forward for the relief of the suffering war has brought, especially on the non-combatant population, friends and foes alike. I think that one of the chief contributions we have to make to the conduct of human life is in the assurance that a nation which consistently stands for justice to all, and is prepared to make sacrifices for this end, need never fear attack. It appears to me that this belief is not superstition but common sense; and that it ought always to have been adopted and proclaimed by Christian teachers as affirming the only true way of life.

There is, I believe, a very close connexion between the two main applications mentioned above of the central principle of the Inward Light—first to the life of worship, and second to the service of humanity. Whatever gifts may have come to the Society of Friends for ministering to the needs and sorrows of mankind are attributable, in my own judgment, in the main to the training its members have received in their quiet meetings for worship. They have deliberately forgone the aid to the religious life which many undoubtedly derive from ritual and sacrament, and have been compelled to find for themselves a Divine 'strength made perfect in weakness.' Their spiritual muscles have been strengthened by exercise. Severe, no doubt, is the discipline of free worship in the atmosphere of

¹ I remember a gathering of over one thousand men and women at London Yearly Meeting, when feeling was acutely divergent concerning a proposed declaration of belief, which many feared was nothing else than the attempt to impose a creed. The matter was debated for a whole day; no bitter word was spoken from first to last; and the proposal, though supported by many leading Friends, was negatived, in opposition to the view of the Clerk himself.

² For proofs of this statement see Braithwaite, *Beginnings of Quakerism*, pp. 152, 211, 523.

³ The classical example of success on these lines is Penn's treaty with the Indians. For the seventy years during which the government of Pennsylvania adhered to the spirit of the treaty the Colony was never attacked by Indians, though wholly without armed defence against them.

silence, for those who take seriously the task of finding, for themselves and the gathered company, the reality of the Spirit's guidance; but in spite of many failures it is often manifestly found. In the fellowship of silence before God strength is received and accumulated to 'take the common things of life and walk truly among them.'

'To each one,' wrote the Apostle Paul, 'is given a manifestation of the Spirit for the common good.' It is only with that thought in mind, applied to corporate as well as individual members of the Christian Church, that I have felt justified in writing of any 'contribution' that the Society of Friends may have to offer to the Church's life. Recognizing our weakness in intellect and in numbers, our inability to win more than a tiny fraction of the number of real Christians to our particular ways of thought and life, our frequent failure to live up to our own ideals, I ought rather to be seeking help from others than trying to offer it. Yet I am sure that good will result from the Editor's endeavour to extract from representatives of the different Christian communions a summary of what they feel they want to say; and perhaps no one can really do it except from the inside of each body. Briefly, then, and in all humility, I would summarize thus what I take to be the Quaker contribution to our common life.¹

(1) We feel that Christianity is essentially the Religion of the Spirit; that the final seat of authority is God indwelling in the soul of man; that the outward authorities of Church and Bible, and most of all of Jesus Christ Himself, take their right place as they are accepted on the testimony of the Inward Witness that convices of truth and goodness; that this Inward Guide is to be trusted with the preservation of order and unity and edification in the Church.

(2) We desire to offer evidences that a Christian Society can be maintained in life and fruitfulness

¹ In what follows I am not committing any one else, but only stating what I myself believe the Society of Friends to stand for.

with a minimum of human organization, and without the outward helps of an appointed ministry and sacramental rites; that a purely lay ministry, including that of women, if it genuinely seeks for the 'anointing' of the Spirit, can supply the religious needs of such a body.

(3) We wish to call the attention of our fellow-Christians to the strength and fruitfulness of silent waiting on God, in fellowship with one another; and to suggest that it would be well if this always found a place in the public worship of God.

(4) We feel that the most urgent need of the modern world is that Christians should be convinced that Jesus Christ is the Lord of *all* our life; that He understood and understands the problems of social and international relations; that His way of 'overcoming evil with good' is a safe and practicable method, and the only one that can now save humanity from self-destruction by war; and that Christians can only play their true part in His world if they are willing to understand and follow Him at all costs.

(5) We believe, as stated at the beginning of this paper, that we have something to offer towards Christian reunion, in urging that this must be sought on the basis of loyalty to Christ and manifestation of His life, and not on that of creeds and sacraments. It appears to us that we can do more to further the cause of true unity by adhering faithfully to what we believe has been revealed to us as to the non-necessity of outward forms for the Christian than we could by surrendering our 'testimony' for the sake of a superficial uniformity. In pleading that a place must be found in any reunited Church for Christians who, through what seems to them loyalty to Christ, are not baptized with water and abstain from the outward Communion, we are erecting no barrier but seeking to prevent the erection of one that we believe our Master would not approve; just as Paul prevented the barrier of circumcision being imposed on the early Church. For 'where the Spirit of the Lord is, there is liberty.'

In the Study.

Virginibus Puerisque.

Eyes and No Eyes.¹

'Open thou mine eyes, that I may behold wondrous things.'—Ps 119¹⁸.

THE other day I was walking down a dingy street with nothing to see but the dust blowing along the road, and some puddles, and the bare dead walls, and a few frowsy people shouting at each other from high windows, and there was not a touch of colour or of greenness; no flowers, never a tree, nor even a glimpse of grass. And, 'What a dreadful street!' I said. 'However do they manage to live here, with nothing to see, and nothing to do, and nothing to interest one in any way?'

And just then, round the corner came a motor lorry. There was a man driving it, of course. But there was nothing in the lorry but a dog—a spaniel, which had it all to itself. And never have I seen a dog so happy and excited. It was frantic with happiness. It kept rushing from one side to the other, and turning round and round till it ought to have been giddy. And all the time it was barking in a kind of bewildered rapture.

'Isn't life just bully?' it kept saying. 'And in all your life did you ever see a street anything like as exciting as this street?' At least it tried to tell us that a hundred times. But it never got it finished. For always it caught sight of something else, and just had to run and have a look at it. Now it was at one side barking eagerly. 'A boy! a nice-looking boy! I could do with a romp with him!' And before it could say that, it was off to the other side. 'A man with a bag! Now what can he have in that? I would love to nose at it and find out all about it.' But by that time he was at the back of the lorry, all trembling and shouting his hardest, 'What's that? A cat! Two cats, no less! And if only this thing would stop, I could catch them easy!' Yet before you could think he was off again and near the front. 'A gentlemanly looking dog, that! I would enjoy a stroll with him. Isn't this street simply great? It's so full of lovely things!' And round and round he went, flopping his great ears and barking, till the lorry turned a corner, and he was gone.

And do you know, when I looked round, the dog was right. It wasn't such a bad street after all; and not nearly so empty as I had thought. There *was* a boy, a nice-looking chap; and there

¹ By the Reverend A. J. Gossip, M.A., Aberdeen.

was a man with a bag; and there were two cats, though I don't think the dog would have got them so easily as he made out; and there was a dog, though I hadn't noticed him. The street was really quite a good street, I saw now.

And you and I had better think about that. You haven't got everything you want—nobody has; and perhaps you are a bit sulky and peevish and cross about it, and go whining round asking Why? Some one else has got off Maths, why can't I? Some other fellow's father has a car, why can't we have one too? Some girl you know hasn't to go to Sunday school, why must you?

And you feel quite ill-used and dreadfully sorry for yourself. It isn't fair that you have to live in such a dull street and have such a stupid life!

Don't you be silly! What you need is something or some one to open your eyes to see all that is there, as the dog opened mine. And if nothing else can do it, you ask God to do it for you. And He will.

Why! think of all the glorious things you have. There's Mother, that's pretty good for a start; and home, and you wouldn't have any other; and Dad, and he isn't bad, though he does growl sometimes, and puts down his paper and sends you off to bed, and there's no wheedling him as you can do with Mother. And there are your books, and your cycle, and your friends, and your school. You might have been sent to that other one! The fellows there were sent to it, poor chaps! And—— We're only at the beginning. But we'll have to stop, or else you'll be running about the church flopping your ears, and shouting, 'Don't listen to that dull man in the pulpit! Listen to me and I'll tell you what a glorious life I have.' But you can't do that, you know. I wouldn't mind, I think it would do us more good than a sermon. But the elders wouldn't like it. So you had better sit still. But, if I were you, all through the long dull sermon I would think out all the lovely things you have, and snuggle close to God, and thank Him for them, that He's given you so jolly a life; and tell Him that you're never going to be cross and peevish any more.

The Sin of minding One's own Business.¹

'Not looking each of you to his own things, but each of you also to the things of others.'—Ph 2⁴.

What strange things many of our old proverbs and sayings are, with wisdom in them, to be sure,

¹ By the Reverend R. Strong, M.A., B.Litt., Norwich.

or how could they have managed to live such a long time? But so many of them are only half the truth, and some of them, which sound very imposing, as if they were all the truth, need to be watched with special care, or they may sometimes trick us, and lead us into very dangerous places. That is why we have so often had to make another proverb to supply what was lacking in the other. For the whole truth we need not only 'Fine feathers make fine birds,' but also 'Handsome is that handsome does.'

What a pompous, big-voiced fellow is this—'Mind your own business.' He seems to be saying, 'Listen to me! I am the one to be listened to. All the truth about this business of life is with me. This is the secret. Mind your own business!' Sometimes we are inclined to think that this saying is as true as it sounds. That is specially so, if somebody else has just been getting in your way, and has succeeded in making ever so much unnecessary difficulty, which is the sort of happening that does upset one's temper. If ever this has been your fate, I can hear you saying, 'Yes, that's right! I don't like those who are always getting in the way of my work, messing up my experiments in the lab., flinging about advice on the cricket or football field, when we know quite well what we want to do, and are doing it for all we are worth. Let everybody look after his own affairs.' Then, when we have said all this, there comes this very plain word of St. Paul about minding the business of other people. What can it all mean? Evidently there is something more to be said.

Have you ever noticed that all the folk who have managed to do really fine deeds in the world, deeds which stir the blood and make you glad to be alive so that you also may have your chance of heroism and fidelity, never seem to have narrowed their lives in this way, but often enough spent their time, and often, indeed, risked their lives in carrying out Paul's advice. All this talk about minding one's own business would simply be dismissed as rubbish by those who have done things in the world worth talking about. What would Shackleton have said about it? Well, one may guess that easily. Do you know the story that Wild tells about him? Wild had been down with dysentery, couldn't eat the horseflesh, and naturally was suffering from hunger. At breakfast-time each got a biscuit, which they could eat when they liked. On 31st January Wild finished his at once, and as he

was starting on the march he found Shackleton's hand slipping a biscuit into his pocket.

'What's that, Boss?' he asked.

'Your need is greater than mine.'

Shackleton was irresistible and fought in silence with his own hunger, for he knew his friend was more hardly put to it than himself. Are you much surprised that Wild put this entry in his diary: 'Shackleton privately forced on me his own break-fast-biscuit, and would have given me another to-night had I allowed him. I do not suppose that any one else in the world can thoroughly realize how much generosity and sympathy were shown by this.' Yes, the really splendid things are just like that, Shackleton caring a great deal more about Wild's business than about his own.

Especially in these days, when the interests of all the nations are getting linked together still more closely, Paul's word is a very important one. We have all to take a place in a great fellowship, and think still more seriously about that fellowship. How can anybody talk about minding his own business as if it were as easy as all that? What's the use, for example, of somebody in Lancashire thinking only about Lancashire, when his bread and butter may depend on what people are thinking and doing in America or Egypt or India? The great world, which you younger folk in particular must seek to create, is just a world in which men have learned to think in terms not of themselves, but of the fellowship.

Nobody wants merely fussy people, and Paul was not advising his friends to become like that. You will never be stupid and simply interfering if you will read on and see the splendid picture that is given here. Stirring men to humility and service, Paul tried to help them by a picture, and such a picture! 'Let this mind be in you which was also in Christ Jesus.' That mind will crowd out selfishness and bring in humility. With that mind you can fling yourself into service for others and not be afraid.

Living Words.¹

'The word was made flesh.'—Jn 1¹⁴.

'The Word was made Flesh.' How can a word be made 'Flesh'?

It seems a difficult thing to understand. Many people think it is a strange mystery which has to do with Jesus only, and that there is nothing like

¹ S. Robertson, *Balanced Burdens*, 103.

it anywhere outside the Gospels and the story of Jesus, and many don't try to understand it at all.

I want to help you to understand it, and so I want to show you that a word becoming flesh is a very common thing.

First, let us go among books.

When Hamlet was reading once he was asked, 'What are you reading?' He said, 'Words, words, words.'

Well, some books are only 'words, words, words,' but some are more: they are words that live. The spirit of the writer has breathed on the words and they have 'become Flesh,' so that we talk and think about the characters as if they were real living people.

When Dickens wants to show us brave unselfishness he paints little Nell, and in little Nell these words come to life and we love them; when, in the book, little Nell dies, Dickens wept, and thousands since then have shed tears over the brave child's death. She was only 'words' in a book. Yes! but the words were living words.

At Aberfoyle there is hanging on a tree outside the town, the coulter of the plough with which Bailie Nicol Jarvie in *Rob Roy* fought the Highlanders and singed their plaids. There never was any such person. He was only 'words,' but Sir Walter Scott's genius made the words live, so that Jeanie Deans and Bailie Nicol Jarvie and the Antiquary are our friends.

So the Bible, instead of talking about 'Faith,' shows us Abraham going out at God's command 'not knowing whither he went,' and that makes us understand better than the word would. It shows us Jesus weeping at Lazarus' grave, and that makes us understand what 'Sympathy' means better than long explanations of the word could do. It shows us Christ on the Cross, and that makes us feel what 'Sacrifice' means.

If we go out of the world of books into the world of Life, we find that words have power upon us when they take a body and 'become flesh.' They have no power while they are only words. 'Patriotism' is a word only, but when it took a beautiful body and clothed itself in heather hills, and snow-tipped mountains jewelled with lakes, and hung with silver rivers and garlanded with the sea, it had power to call thousands of Scottish lads from their homes to go out and suffer and die for Scotland in the war.

When it clothed itself with the beautiful fields of England, when it came to earth and wore on its bosom England's moors and downs and quiet

villages, it had power to call the English men to go out on the same great adventure.

It was a word made flesh.

'Love' is just four letters, two consonants and two vowels, and has no power to make our life noble and unselfish until the word has become 'somebody'; somebody that loves us, and that we love. 'Love' for you means 'Father and Mother'; 'Love' for them means 'You.'

Now the Bible tells us 'God is Love'—that He loves us; but that is not easy to understand. It isn't really true while it is only a word.

So God made that word 'Flesh' so that we couldn't help understanding and so that it should be a mighty word to us. He sent Jesus to earth, and Jesus was God's Love become a Person. It was the word become Flesh. If you want to be sure that God is Love, look at Jesus. If you want to know how God loves, look at Jesus.

A little girl was being put to bed by her mother, and, as she turned out the light to go away, the little girl asked her to stay with her. 'No,' she said, 'you've got your dolly and you've got your Teddy-bear.' 'I don't want Dolly,' she said, 'and I don't want Teddy. I want some one *with skin on their face!*'

The world was once like that little girl. It was afraid in the dark and wanted to be sure of its Father's Love. It wanted more than words. It wanted living Truth and living Love, and so God made these words Flesh. Jesus came, not to talk about Truth and Love, but to be Himself Truth and Love.

And the end of it all is, that Christ's words must become Flesh in us. What He said is not just to be listened to, it is to be lived. Faith and sacrifice, kindness and sympathy, are words that must become Flesh in the lives of Christian folk.

God's word became Flesh in Jesus: His words must become Flesh in you and me.

The Christian Year.

SEPTUAGESIMA SUNDAY.

Elim.

'They came to Elim.'—Ex 15²⁷.

Elim was God's kindness to Israel, but not a whit less blessedly it is God's kindness to us, if we declare plainly that we seek a country and are travellers along the road of the pilgrims. Let that be our interpretation to-day. Let Elim represent the spiritual experience, the seasonable help, the sweet and strong consolation, by which our Father

and our Lord meets our chronic and our critical needs, as we journey towards the inheritance He has prepared for those who love Him.

1. The first thing to be said is this, that *Elim is provided for those who have been through the Exodus*. It is God's restoration of the tired ; but there was a solemnity, a miracle, a gift of gifts, which preceded the restoration, and which was even more astonishing—there was His enfranchisement of the enslaved. The Israelites were bondmen in the land of Egypt, and the Lord their God redeemed them.

Behind our Elims lies a grace more extraordinary, a power more divine, an Exodus infinitely more to be desired. We were bondmen, under the yoke of sin and of death, which is sin's issue and wage. We could neither discover nor yet create an outgate for ourselves. But One who is without spot and blemish offered Himself to be our Paschal Lamb. He was both Priest and Victim. Thus it was that after hopeless slavery we rose up free. And now there is no reviving or invigorating Elim to which we may not look forward. For He who spared not His own true Son, but delivered Him up for us all, how shall He not with Him freely give us all things ?

It is not that God's bounties only begin after we have made acquaintance with the crowning mercy of the Exodus. He has many compassions, many thoughts of peace, many awakening and tender providences, many movements and ministries of His Spirit, for men who linger still in the house of bondage. But Elim is different. It is, plainly, the property of pilgrim souls.

2. *Elim is the compensation and the cure for Marah*. Human nature cannot sustain the intensest emotions long. They exhaust us. They provoke a reaction by and by. And when in the reaction there comes some pressure of necessity, some burden of care, some heaviness and soreness of trial, we are too apt to lose heart, to abandon hope, to sink into black despondency as the men of Israel did. Marah has had its repetitions a thousand times, and in a thousand redeemed souls. Yet it never is justifiable and right. The sin of Marah is the sin of the forgetful mind. Too soon we have grown oblivious of the transcendent love and liberation of the Exodus. Too soon we have ceased to remember Calvary. And the sin of Marah is the sin of the distrustful spirit. The trouble is a thing appointed for us. In this new emergency we shall have to face once more our own insufficiency ; but, over against that, there should shine forth, calmly and convincingly, His all-sufficiency. And thus we ought to learn, better

than ever, how our need and His great fulness meet. We are much to blame that we have not done so. And the sin of Marah is the sin of the blind and unseeing eye. For when, in later days, we go back to the fountain of all that is best in our deepest life, we often find that the fountain has been a bitter one, a sorrow, a disillusionment, which God Himself had to explain and sweeten and transfigure. Here was His statute and ordinance for us. Here was the cross He would have us bear, the injunction He would have us obey. In the end we recognize it has brought us a new hold of Him, a new strengthening of character, and a new pulse of vision and power. But we should have been sure of these things from the first.

So Marah is the place of our weakness and sin. But we have to deal with a God who multiplies to forgive. He bears and forbears. He soothes and heals. Not only does He check our impatience by revealing some medicinal tree which transmutes the brackish waters into a clear and cooling draught, but He hastens us on to where the wells are all our thirsty hearts can wish for.

3. The next thing, therefore, to be remarked is that *Elim is near to the king's highway*. Elim may meet us at any moment or in any spot. For example, it is the fellowship of Sabbath worship, the familiar house of God, the Church which brings us week by week its prayers and praises, its light and quickening. If we refuse to let the Church become a mere conventional resort, if we are resolved that our Lord and we shall talk there face to face, we shall go from its gates with our cares banished, with our steps buoyant, with our courage redoubled to fight the enemies of righteousness, with our features radiant and shining. Or Elim is the loyalty of a friend. Or Elim is an opportunity of service. When we are tired ourselves, when it is dark weather with us, it sometimes cheers us mightily, it restores our brightness and our peace, to try and succour another soul in its need. Once Christ was wearied in His journey ; but a woman drew near Him with a profounder and more overwhelming weariness than His Own ; and He lifted away her load ; and then He could tell His disciples, 'I have meat to eat that ye know not of.' Or Elim is a quiet time with God. He calls us away from other engagements and other companions, it may be by a grief that no other can share, it may be by a gladness with which a stranger and even a friend cannot intermeddle, it may be by an intensified conviction that apart from Him we can do nothing ; and, as we wait in the solitude with

Him alone, our strength is enhanced as the strength of ten.

4. The last truth is this, that *Elim is not the goal, but it is an aid towards the goal.*

Elim ! Elim ! though the way be long,
Unmurmuring I shall journey, and lift my heart
in song ;
And Elim ! Elim ! all my song shall tell
Of rest beneath the palm tree, and joy beside the
well.

Elim has furnished us with supply. The oasis has its twelve springs, one for each of the tribes of Israel, one for each of the months of the year, one for each of the dispositions and temperaments of men. It has furnished us with shadow. The trees rise straight and stately above the wells, threescore and ten of them, as many as the years of our life upon earth. And it has furnished us with rest. We encamped there by the waters. Now we can take the heartening memory of it with us to solace us when we are again in the sand and the sun. In fact, we have what is better than the memory. For, in the life of the Spirit, we surpass the men of Israel in their faring through the great wilderness. They had only one Elim, but we may have a multitude ; and God's presence, and Christ's grace, and the Holy Ghost's communion should never fail us until we are safe home at length.¹

SEXAGESIMA SUNDAY.

The Manliness of Jesus.

'Be of good cheer ; I have overcome the world.'—
Jn 16³³.

In every generation our religion has to defend itself against criticism. And we need not wonder. For it claims to be the final expression of the highest life man can find. A fashionable objection is that Christianity is a religion of the weak. What, they say, is the central command of Jesus ? It is : Resist not evil, turn the other cheek, love your enemies, pray for those who maltreat you. Well, that is the virtue of the defenceless and the down-trodden, the feeble folk who cannot battle for themselves. Science teaches that the world is a place of struggle where men are driven by the wants and desires within them and where the prizes are for those who can take them. The religion of Jesus is outside this circle of ideas : it is not in tune with Nature, which is a nursing-mother of strong men. Its note is not the re-

sounding note of battle, the clarion call which thrills the hearts of the brave and brings the joy of victory. Rather, it is the consolation of the humble, the joy of the obscure, the comfort and strength of the weak. It is a religion for slaves.

That is a criticism of Christianity that strikes at its very heart. But it is founded on a wrong sense of value : strength and self-reliance are grand qualities ; little excellence is to be gathered without them ; but they are second to love ; and they are much more easily compassed. As the modern poet of doubt has told us :

But in the world I learnt, what there
Thou too wilt surely one day prove,
That will, that energy, though rare,
Are yet far far less rare than love.

But is this criticism in any way true ? Is Christianity an apotheosis of weakness ? What is our Christian faith but the adoration and imitation of Jesus ? Look at Him and declare if in all the history of the world there is the record of any braver and more courageous soul than He.

1. Take the matter of physical courage. That is the lesser form of manliness, but the world always admires most the virtue nearest its own capacity and therefore most obvious. How stands our Lord when tried by that test ? Is He who counselled non-resistance to be ranked among the timid or the brave ?

When for the first time He preached at Nazareth He stirred the townsfolk against Him. The Jews were a hot, turbulent people, utterly ungovernable when their religious passions were roused. By His sermon Jesus inflamed them to the murder point. They mobbed Him as He came out of the synagogue : they led Him to the brow of the hill above the town and would have cast Him headlong to death. A brave soldier has said that the most unnerving spectacle is that of an angry mob seeking to lynch a man. It requires greater fortitude to face that than the whistling bullets and shrieking shells of war. Jesus faced it with such self-possession and dignity of bearing that the wild mob were overawed.

Look again at Him in the Garden of Olives and before the Rulers. Napoleon the Great has said that the finest courage is three-o'clock-in-the-morning courage. It was in the grey hours of the morning, after a night of mental agony that made His sweat as it were drops of blood, that the soldiers came. Jesus might well have been worn out, weak as is a breaking wave. Among all the actors in that long-drawn-out drama He is the one

¹ A. Smellie, *Sunset Glory*, 40.

man who kept untroubled the peace and possession of His soul. The soldiers shrank from laying hands on Him, awed like the villagers of Nazareth by His peace and dignity. Caiaphas and the Sanhedrin were the slaves of passion; Pilate was tossed between anger and contempt and pitiful weakness; Jesus alone was master of all His powers. What worshipper of courage could desire a better leader than Jesus of Nazareth?

2. Let us consider now how Jesus stands to moral courage, the far rarer and more splendid virtue.

We have seen that in the great crises, those calls which make a sudden demand upon all a man's courage, our Lord shows Himself like a man inspired. Were these exceptions in His life? Did the Teacher of love and meekness bear Himself in all else, as one of the timid or weak to whom gentleness is the only possible virtue? No, the truth rather is that courage is the foundation quality of His character; courage is the woof on which were interwoven all those strands of pity and gentleness and meekness which make up that lovely and noble soul.

Take up the Gospel of St. Mark, and read the first story of His public activity, and what do you find? You see Him offending the religious world—the party that was most powerful in the land. He healed a man in the synagogue on the Sabbath day. The apostle of the modern worship of strength accuses the Christian religion of timidity. Its chief virtue, he says, is prudence, whereas the true counsel is—throw prudence to the winds and live dangerously. The Prophet of Nazareth, when in the wilderness He planned His way, elected to live dangerously. He set forth deliberately on a road that was bound to give mortal offence to the rulers of the Church. He healed on the Sabbath: He did works of loving-kindness on that day which in their eyes was to be polluted by no manner of work. He neglected also the many fastings and prayers and ceremonial cleansings which they deemed the very mark of a true worshipper of Jehovah. He companied freely with sinners and outcasts: and He even taught that the Kingdom of God would number them as citizens sooner than those who seemed specially holy and religious. The truth demanded that He should speak and act so: sympathy and love for man demanded that He should speak and act so: and though He saw the faces of all the religious leaders set as flint against Him, yet He never looked aside. Prudence was never His loved companion or chosen ally; truth and love for men and the passionate

desire to bless them with freedom and joy in serving God were His companions. He knew the danger from the beginning. For in Nazareth those quiet eyes had read the hearts of men: they had seen the pride and worldliness of scribe and rabbi. He did not encounter them for the first time in His public life. Jesus knew well that the blessed message of God which makes all men equal and seeks only to redeem would not fall like music on the ears of proud and vainglorious men. But God the Father had called Him to this task—love for men had called Him: and, having girt up His loins for the bold enterprise and committed His soul to the Father, He went forth to the battle, never fearing, never turning aside, to win at last only by the absolute sacrifice of Himself.

The Carpenter of Nazareth had the courage to oppose the religious world of His day, the men of influence and power. But many a demagogue has done that, upborne by the cheers of the mob. What really tests a man's courage and his insight is his relation to his neighbours. The honour and love of the little world in which we dwell, the look in the faces that are round about us night and day, these are the powers that test a man's sincerity and courage. Jesus was a Man of the people, He was also a layman rather than a churchman, exposed to the public opinion of the people rather than of the religious class. How did He bear Himself in relation to this world, the world of men and women whose thoughts and opinions had been the air His spirit breathed?

We find that He opposed this world as resolutely and completely as He opposed the world of scribe and Pharisee. The people would not be so out of sympathy with His preaching and conduct as the rabbis and ecclesiastics. They lived more simply among the common thoughts and charities: religious pride was not theirs to narrow their sympathies. But they had the limitations of the people, which are the same in all ages and in all lands. They had material conceptions of life: their dreams of a Messiah and of the blessings of His time were of the earth earthy. They hoped for political freedom, and national glory and prosperity; they desired days when their corn and wine would abound and all manner of material good be spread over the land. Jesus belonged to their class, but He knew that not in better wages and dwellings was to be found the secret of happiness. He dared to cherish another dream, the dream of a new society wherein men should become sons of God whose joy is to help and bless. It showed rare courage to send His hopes along this

lonely road where neither the thought of His neighbours nor the thought of the rabbis had gone. Only let Him bend to their earthly dreams, and they will set Him on high. But not for one moment did the Carpenter of Nazareth bend. He made it clear to them as the day that His mission was not political: that He was bringing them no social or economic panacea for the world's ills, but the preaching of love as the creative spirit in our life, the delight in goodness and the joy in brotherhood as the hope for men. And then they fell away from Him with the anger of disappointed hope in their hearts.

Jesus went His own way. Deep in His heart He heard a voice which He knew to be the voice of God the Father in His heart. And with unfaltering steps He followed whithersoever it led: down into the dark shadow of the world's opposition, on amid the wrath and curses of men, till at last on the Cross, Rome's gibbet of shame for slaves, it crowned Him with thorns.

In the long roll of human heroism, is there courage to be set beside His ?¹

QUINQUAGESIMA SUNDAY.

The Supremacy of Love.

'But now abideth faith, hope, love, these three; and the greatest of these is love.'—I Co 13¹³.

With this simple but almost fathomless sentence the Apostle brings this exquisite hymn to a finish. He ends it on the top note. In the verses immediately preceding he has been asserting the superiority of love over the gifts of tongues and prophecy and knowledge—the gifts on which the Corinthians plumed and prided themselves—on the ground that, while these gifts were transient and temporary, love was permanent. But in this verse Paul says something about love more wonderful still. Not only is love better than such transient things as prophecy and tongues and knowledge, but of the permanent and abiding things love is the greatest and the best. For love is not the only thing that abides. Faith abides, and hope abides as well.

A whole school of commentators, beginning with Chrysostom, put a rather different construction upon the verse from that which is commonly received. They treat that word 'Now' with which the verse opens as being not the 'now' of logic, but the 'now' of time. 'Now,' i.e. in this present time, in this temporal sphere, there are three abiding things—faith, hope, and love. But in the eternal world faith and hope will disappear; there

will be no further occasion for their exercise. But love will live on through all eternity.

But though a great many scholars favour that interpretation, we are quite persuaded that the ordinary interpretation is the right one. It is impossible to think that the word 'abideth' when applied to 'faith and hope' means 'abideth for a time'; but that when applied to love it means 'abideth for ever.' This is what Paul says: 'Now abideth faith, hope, love.' So far as the 'abiding' is concerned these three graces stand on the same plane. They are permanent graces of the soul. 'Now abideth faith, hope, love—these three.' Can we understand how this should be?

Let us begin with *faith*. Does not faith in its essence mean this—trust in God, the confidence of the soul in God, the clinging of the soul to God? When we say that we walk by faith, not by sight, is not that what we mean, that we trust God though we cannot see Him? We believe that in the deepest darkness He is at work, though we cannot behold Him. We stake everything on the belief that He is love, even though events challenge and seem to deny our faith. 'Even though he slay me yet will I trust him.' Well, won't there be room for faith in that sense of trust, 'the clinging of the heart to God and to a living, personal Christ,' as Dr. Edwards puts it, in the life of heaven? Will faith as a matter of fact not flourish more vigorously than ever? What our clear vision of God, our sight of Him face to face will do, is not to do away with faith but to intensify it.

And what about *hope*? We have found reason for the permanence of faith in the fact that the relation between man and God will always be that of joyful and adoring trust. We find the reason for the permanence of hope in the nature of that heaven-life itself. We make a mistake if we think of all the denizens of heaven as being on the same level. 'One star differeth from another star in glory,' says St. Paul. 'So also,' he adds, 'is the resurrection of the dead.' There are differences in heaven, differences of attainment and glory. There are some who are scarcely saved, and there are some who have an abundant entrance into the heavenly habitations. And this fact of difference in attainment is quite compatible with the perfect blessedness of all. Each has all the blessedness he can contain. There is fulness of joy for all, though the capacity for joy may vary in each case. And just as there are differences between the inhabitants of heaven, so there are differences in the same person at different stages. There is progress even in heaven. Our condition is not fixed for ever

¹ R. Glaister, *The Beauty of the Lord*, 154.

once we reach there. 'In my Father's house,' said Jesus, 'there are many mansions.' 'Resting-places,' the word really means, and it refers to those 'stations' on the great roads where travellers could get rest and refreshment before proceeding on their journey. The notions both of repose and progress, says Bishop Westcott, are in the word. We shall be moving on, so to speak, from one resting-place to another. And, as Dr. Edwards says, so long as progress is possible, hope has not ceased.

The progress of heaven is not that we are gradually emancipated from sin and gradually gain the vision of God's face, but that as we contemplate God's love we grow in our knowledge of God and enter upon an ever-enlarging life in Him. But the progress is sure. The perfection of to-day will merge into the larger perfection of to-morrow. There is always something richer and better to look for. There is room for hope in the life of heaven. As Mr. Percy Ainsworth puts it: 'Faith and hope will not cease to live when they no longer have to fight for their lives. They are not mere adjuncts of human life. They are the fundamental terms of our personal existence and the eternal conditions of our relationship with God, and they must abide so long as God and the soul abide.'

So faith and hope, as well as love, are permanent and abiding things. They have their place in the life of heaven. 'Now abideth faith, hope, love, these three,' and only these three. And then the Apostle adds these words: 'and the greatest of these is love.'

Now can we see why love is greater than either faith or hope?

1. *Without love, faith and hope are themselves imperfect.* St. Paul has said as much as that in plain language about faith. 'If I have all faith so as to remove mountains and have not love . . . I am nothing.' There is a kind of faith which hasn't very much love in it. It is the kind of faith which lays hold of the merits of Christ, but has nothing in it of a spontaneous and eager delight in God. And there is a kind of hope which hasn't very much love in it. The hope which animates some Christian people is like that very materialistic hope that possessed the hearts of the first disciples and which prompted Peter one day to say, 'Lo, we have left all, and followed thee, what then shall we get?' What they hope for is reward—or, at any rate, escape from punishment. But such faith and such hope are poor and imperfect things. Both need love for their perfection. Love changes faith from trust in Christ's merits into an enthusiastic

devotion to Christ Himself. Love transforms hope from hope of reward into hope of likeness to Christ, and blessed union with Him.

So far St. Paul takes us in this chapter. But it is St. John who supplies us with the final reason why love is greater than either faith or hope.

2. *Love is the Divine grace.* You cannot describe God in terms of faith or hope. 'God, the all-knowing, does not believe. God, the all-possessing, does not hope.' But you can describe God in terms of love. Indeed, those are the only terms in which you can describe Him—God is love. Power, wisdom, omnipresence—those are attributes of God. But love is His very nature. That is the truth blazoned for us in the Cross of Jesus. We might have been doubtful of it but for that final and subduing revelation. God gave His Son to death and shame for love. Faith and hope are eternal things, inasmuch as they are the abiding conditions of our relationship with God, but when we love we share God's very life.

'The greatest thing in the world,' says Henry Drummond. Of course it is that. It is the chief spring of such happiness as we enjoy down here. 'Why,' asks Drummond, 'do you want to live to-morrow? It is because there is some one who loves you and whom you want to see to-morrow and be with and love back.'

And if we only knew it, love is the healing of our world's hurt. It is not only the fountain of happiness for the individual life; it is the only possible means of quietness and peace for our world. It is not by new arrangements and changes of method we are going to bring peace and goodwill back to our disordered world, but by a change of spirit. We may make what changes of method and of organization we please, but so long as we have the same selfish spirit, strife and division, unrest and discontent will be with us still. But though our methods and our organization remained as they are—confessedly imperfect, to say the least—if only we had, filling the hearts of men, this love which envieth not, which beareth, hopeth, and believeth all things, and which never fails, love by itself as by a stroke of a magician's wand would present us with the new world.

Love is not only the best thing in life, and the healing of the world's hurt, it is the Alpha and Omega of religion. You can sum up religion in terms of love. For what is the final and ultimate source of this Christian faith of ours? What is its primal and original fount? Why, the infinite love of God. 'God so loved the world.'

When does religion begin in us? When love

for God wakens in these hearts of ours. When looking into the face of Jesus—that torn and scarred visage—we say with Peter, ‘Lord, thou knowest all things; thou knowest that I love thee.’ And how does religion show itself? What is its practical effect in life? And again we say, ‘Love.’ By this know we that we have passed out of death into life—because we love the brethren. And if we have not love; if we have not the spirit of Christ we are none of His. If we have not got it—do we desire it? How can love be got? Where can love be kindled? At the Cross of Jesus. Gaze at that Cross long enough and realize that it was for us He hung and suffered there—and love will be born.¹

FIRST SUNDAY IN LENT.

Mary's Tribute of Devotion.

‘That which this woman hath done.’—Mk 14⁹ (R.V.).

We need not stay to apologize for an action which received our Lord's commendation. It is to be feared that there are still people afflicted with that meanness of disposition which measures all things by a utilitarian standard. Generous hearts must lay their account with the churlishness which will never learn to estimate the significance of their services except in terms of pounds, shillings, and pence. Yet there are more things, and these things the greatest in life, than are dreamt of in the philosophy of those who regard arithmetic as the queen of sciences, in whose imaginations the only thing that glitters is gold, and who look upon the conventional standards of society as the final oracles of moral obligation. The spirit of Mary, begotten and evoked by the Spirit of Jesus Christ Himself, reproduced in the lives of martyrs and confessors, saints and benefactors, reformers and evangelists, has kept the Church alive, and caused it to be owned down the centuries by God as an instrument for the fulfilment of His purposes.

With regard to the plea on behalf of the poor, what our Lord said was, ‘Ye have the poor always with you.’ Their claims exist, and have to be met, of course. Deeds that are directly charitable we are all bound to perform. ‘But what are the poor?’ as Dr. Parker said. ‘Mere eaters and drinkers, gormandizers, people gathered around a trough to eat and drink? Have they not eyes, imaginations, sensibilities, divinity of nature, that can be touched by the appeals of beauty and music and heroism and nobleness? We misunderstand the poor when we suppose that they can only eat

and drink, and that to give to them means to give something into their hands, or something they can gnaw with their teeth. It is a base idea.’ Had Mary been dissuaded from performing her beautiful deed, and the three hundred pence been devoted to the charities of Bethany and Jerusalem, the poor as well as the rich in every age would have been grievously impoverished. Judas's censure is a slander on the poor, implying as it does that they would accept his preferring of their claims in such a case. Is it not amongst the poor that you meet with some of the most thrilling instances of lavish generosity and devotion?

Let us indicate one or two features of that action of Mary's, which will ever be spoken of ‘for a memorial of her.’

1. *She did what she could.* The Master Himself said, ‘She hath done what she could.’

It was not a deed performed on the impulse of the moment. The alabaster cruse of spikenard was not in Mary's possession by a happy chance. She had given much thought to the question of how she could best show her reverence and love for her Lord. Some declaration of her devotion she felt she must make. Speech did not come readily to her. Mary's was a deep and silent nature. She was certain she could never tell Jesus to His face all that was in her heart. But might she not try to do what that other woman had done to Him in Galilee, when He was seated in the house of Simon the Pharisee? If she, with all the shame and sorrow that clung about her heart, could bring herself to perform such a courageous and lovely action, why not Mary also? It would mean exposing herself to public gaze, she that was so timid and diffident by nature. It would mean subjecting herself to misunderstanding and cruel criticism, she that was so gentle and sensitive in disposition. Every man and woman with any sensibility will recognize that the costly part of Mary's action was the action itself, and not the fragrant spikenard which her trembling hands poured forth.

Does not her example waken new desires and purposes in our heart? Our Lord only asks us to do what we can. But what we can do is not the thing we feel able to do without any difficulty.

2. *She did more than she knew.* It was not given to Mary to anticipate the significance which her gracious action would have for the Saviour. How it gladdened and inspired Him in view of the awful ordeal that lay before Him! ‘She hath anointed my body,’ He declared, ‘aforehand for the burying.’ What a service she was privileged

¹ J. D. Jones, *The Greatest of These*, 231.

to render to her Lord! Our actions always perform a ministry beyond our immediate intentions. 'It is impossible,' says Mark Rutherford, 'to limit the effect which even an insignificant life may have.' You speak a kindly word, for example, to some one, and if you think at all about what you have done, you attach little importance to the episode. But the person, whom you have treated in that manner, has an inner history of his own, and you have affected him in relation to experiences that you know nothing about. The things that wear a different appearance for him in consequence, the temptations you have helped him to overcome, the difficulties you have encouraged him to face, are recorded in a book which is sealed to your eyes. And not only is such a person's own life influenced to a degree and in a variety of ways that you never anticipated, but the lives also of others, with whom he comes in contact, participate indirectly in the beneficent effects of what was to you a simple, and soon became a forgotten, incident.

3. *She let her heart have its way.* Once Mary had thought over what she might do, and felt the prompting to do this thing, and realized that

she could do it, even though it would cost her many an inward tremor, she resolved to do it, and did it. And so her deed is spoken of to-day 'for a memorial of her.'

It is not that we do not devise generous things in our hearts. Most of us, all of us surely, do that. But the passage between the heart and the lips, between the heart and the hands, is too often blocked. Strive to keep these lines of communication open and in good repair, that ideal impulses may come to their fulfilment in the actualities of life. Undertake the irksome task, say the kindly and forgiving word, write the magnanimous letter, give the generous gift. We cannot summon up the passionate feelings of devotion for Christ that inspired Mary of Bethany. But let us be true to those noble emotions that urge us from time to time, and our natures will be deepened and enriched with larger and rarer capacities. It can never be our privilege to render such a personal service to our Lord as Mary rendered. But, inasmuch as we do it unto one of the least of His brethren, our action is interpreted and accepted as done unto Him.¹

¹ A. B. Macaulay, *The Word of the Cross*, 177.

Paul's Prayer for the Ephesians.

A STUDY OF EPHESIANS i. 15-23.

BY THE REVEREND H. J. FLOWERS, B.D., CHORLEY WOOD, HERTS.

I.

THE prayer of Paul is that God will give to his readers *the spirit of wisdom and revelation in the knowledge of Him; so that, the eyes of their heart being enlightened, they may know what is the hope of His calling, what the riches of the glory of His grace, and what the exceeding greatness of His power to those that believe.* That is, the prayer is for real spiritual enlightenment, so that the people may get beneath the surface and see the great abiding truths of the Christian faith and of the nature of God. The readers have already received the Spirit. That is the permanent possession of the Christian community, and is imparted to all those joining the community in sincerity in baptism. But what is now asked for is a continual supply of spiritual grace, mainly for the purpose of enlightenment. Men and women could possess the Spirit and yet have no real understanding of the intellectual and

spiritual content of the faith. Their energy might go off into other directions, as, for example, into the direction of the Glossolalia.

One or two points must be made clear first.

(1) Paul is speaking of the Spirit as the bestower of wisdom and revelation. This has been disputed by some scholars, who have said that what is asked for is that temper in the Christians and that attitude of mind by means of which revelation and wisdom come into the human heart. But this is quite unnatural, and also tautologous. It is also dead against the general teaching of the New Testament, which regards wisdom and revelation and insight into the bigness and truth of the Christian message as granted to us, on certain conditions, of course, from the outside, through the agency of the Spirit. There are cases in which it is hard to decide whether *πνεῦμα* shall be interpreted as the Spirit of God or the spirit of man, but that does not seem to be the case here.

(2) The spirit of wisdom and revelation was granted to the Christian community. The great secrets of the faith, the Christian hope, the nature of the Kingdom of God, and so on, were open secrets. They could be shared in by all who were willing to submit themselves to the leading of the Spirit. Naturally, they could not be revealed to the outside world, because those outside the Church had nothing to which these things could appeal. But Christianity was not esoteric in the sense of the Mysteries. Baptized Christians did not have to make vows of secrecy. The gospel was for all, and the full content of the gospel would be revealed to all who could appreciate it.

(3) φωτισμένους points back to the initial enlightenment of the Christian at baptism by the bestowal of the Spirit. By the time of Justin Martyr, φωτισμός as applied to baptism had become a technical term. κλήσις looks back to the fact that God is the moving factor at the back of the conversion of the Christian. κληρονομία interprets Christianity eschatologically. It is a term taken over by Paul from the Old Testament to define the reward of those who believe in Christ. What Paul is speaking of here is the Kingdom that will be set up at the Parousia. But a foretaste of that Kingdom is already vouchsafed to the saints. The repetition of αὐτοῦ shows how all through Paul is dominated by the idea of the Divine origin of everything belonging to the Christian.

One of the motives for the writing of the sister Epistles to the Colossians and the Ephesians was to oppose the Gnosticism which was beginning to affect the purity of the Christian message. This comes to more definite expression in the Colossian Epistle, where the Gnosticism attacked seems to be of a Jewish character, but the apologetic is also fairly plain in the Letter to the Ephesians.

Gnosticism is the name applied to the movement pretty widely prevalent in the first two centuries of the Christian era to interpret Christianity as Gnosis or Knowledge. Its origins have been sought for in several different directions, in Egypt, Persia, Babylonia, Phrygia, and so on, but it is impossible to tie down one particular area or one particular school of thinkers as the source of it. It was part of the syncretistic movement at the time. The astral beliefs and myths of various primitive religions were given some sort of a synthesis by the aid of Greek philosophy, to offer salvation to the soul and to impart that supernatural knowledge which was thought to be the secret of real religion. It proved to be a barren movement, completely without a message for later

ages, totally incapable of controlling with its abstract philosophical speculation the crude mythology from which it sprang.

In so far as Gnosticism affected Christianity in the New Testament period, it exhibited the following features :—

(1) It pretended to be a Divine philosophy, to impart a higher supernatural knowledge than could be brought to the commonalty of men by the preaching of the simple gospel of Jesus Christ. The various Gnostic sects professed to be the repositories of systems of sacred learning, which they could impart by means of sacred rites and magical formulæ. The knowledge that matters and leads to salvation is not scientific or discovered by research; it is intuitive and immediate, supernatural in origin, and is obtained by mystical enlightenment. By participating in certain rites, the Gnostic obtains the vision of the real nature of God, and has immediacy of fellowship with Him.

(2) There was a tendency to posit media between God and men. There were various orders of angels who were to be honoured and worshipped. God is unknowable and ineffable. In fact, He is not so much a personal God as the abstract ground of all existence. His method of approach to the material world is through these beings, the totality of whom form the Pleroma. They are the manifestations of God in descending order of greatness. This is obviously but the speculative treatment of myth and polytheism.

(3) Together with Christianity and indeed nearly all religion of that time, Gnosticism professed to be a means of redemption. But there the likeness ends. The soul of the Christian doctrine of salvation is that it is ethical and eschatological. Salvation is from sin, and the saved person becomes a member of the Kingdom of God. In Gnosticism, salvation is not from sin, but rather from materiality. The material world is itself evil. That explains the alienation of the unknown God from it. Gnosticism is frankly dualistic through and through. And salvation or spiritual enlightenment is not imparted by a profound and thorough change of ethical front, but rather by rites and ceremonies which have a magical effect.

(4) Gnosticism teaches a sheer cleavage between the 'spiritual' man and the man of a lower order. Gnosis is only for the few who owe their origin to the unknowable God. Those of a lower order cannot have Gnosis: they have to depend upon the lower quality of faith.

(5) Gnosticism was bound up with myth and

had little use for history. No matter how much later Gnostics tried to explain and allegorize the myths, their crudities could never be covered up by their speculative scheme. When Christ was taken up into the scheme, His historical reality was practically denied. Facts were merely allegorical of profound spiritual truths. *Alles Vergängliche ist nur ein Gleichnis*. The dualism of the Gnostics led them to deny the reality of the Incarnation, and to regard the body of Jesus as illusory.

In answer to this sort of thinking, the apologetic of the Christian Church, particularly as it is represented in this Epistle, took up and emphasized the following points:

(1) The Christian gospel was universal. Gnosticism in all its forms suffered from the fatal tendency of regarding saving knowledge as being confined to a few chosen people. This was a tendency to which nearly all ancient thought of a Greek and Eastern nature fell a prey. Early Christianity preached the doctrine of election, but the springs of this doctrine in Christianity are vastly different from the springs of it in Gnosticism. It arose out of the Jewish conception of Israel as the chosen race, elected out of the nations because of God's love for her. But the Gnostic doctrine had its origin in no such historic fact as that, but was part and parcel of a dualistic system of philosophy which was imported from the outside and with which history, if it was regarded at all, had to be made to square. Then also, the early Christian doctrine of election was interpreted ethically. Men were chosen by God in order to be Godlike, and in order to spread the truth of Christ. Election and Godliness were bound up together. But so far as we can judge, the Gnostic doctrine of election had no ethical end or basis. Logically, it did not lead to sane ethical life, but either to asceticism or to libertinism. And further still, in spite of the predestinarianism which Paul and other Christians certainly held, it was made perfectly clear that the gospel was for the whole world. The Christian gospel was nothing if it was not catholic.

(2) Christianity kept close to historic fact. The life and death of Jesus were both alike real. His body and bodily passions were not illusory. Moreover, in the historic fact of Christ was centred the Christian gospel. Jesus was the revelation of the Person of God in real human life. His Cross was God's chosen way for redeeming sinners. Those historic facts formed the very soul of early Christian teaching and thinking. They were not explained away or interpreted as only allegorical.

(3) The Church disputed the validity of the

Gnostic system of knowledge. The mystery of God had been revealed by Christ to the Church, and it was only those who shared in that mystery who really possessed saving knowledge. The Church was dealing with realities, a real personal, self-revealing God, and not a mere abstract unknown; a real, personal, historic Christ, and not the sham life of a phantom; real spiritual and ethical facts, and not shallow and empty phrases. The Church began definitely to set itself against the Gnostic sects as being the repository of truth. Later on, this led to the canonization of the New Testament, and the drawing up of a *regula fidei*. The days of dogma had not yet come when Paul was alive. But already the limits of allowable speculation were beginning to be laid down. The Christian must confess that Jesus is the Lord, and by Jesus was meant Jesus and not an abstraction. The Church possessed real knowledge, because, being the body of Christ, it had had revealed to it the mystery of God.

(4) The Church stressed the fact that knowledge was bound up with character. It had its source in faith, love, and godliness. Love leads to knowledge, and it is the power to love which shows that we possess saving knowledge.

(5) The Church emphasized in season and out of season the fact of the supremacy of Jesus Christ. He was the centre of God's redemptive purpose. To preach Christ, His life and death and the power of His resurrection, was the Christian's duty. To preach any other name or to build upon any other foundation than had already been laid was to fall away into sin.

And so, led by Paul and the authors of the Fourth Gospel and the Epistle to the Hebrews, the Christian Church, in its fight against Gnosticism, began to see the folly of idle speculation and to come back to the reality of Christ and the supremacy of the truths that had been revealed in Him. In fighting the foe, however, the Church went a long way along with it. The Gnostic doctrine of the chosen spirits was embodied, to some extent, in the distinction that Paul drew between 'the men' and 'the babes.' Naturally, Paul would have said that it was open to every babe to grow into a man. But one feels, at times, that the distinction is absolute and fundamental. The way was being prepared for the time when Origen would teach that there were two kinds of Christians—the humbler sort who lived by faith, and the supreme kind who lived by Gnosis. The democratic Church was being tarred with the brush of intellectual snobbery. Further, it seems as if the difference between men

and babes lay in the ability of the former to understand a speculative Christology. The emphasis was beginning to be laid, not on the simple message of the Cross, but on the understanding of the deep things of Christ, in whom the fullness of God dwelt. In spite of the battle against heresy, Paul was something of a Gnostic, and was beginning to define in his own mind what he thought real Gnosis to be. But he kept near to the soul of things. He believed in the folly of preaching, which was the wisdom of God, and he opposed the speculation about Greek mythology which was folly and did not lead to God. At the centre of his preaching, there was the Cross. Gnosis meant moral insight. Above all, revelation came from God through the medium of the Spirit rather than through magical formulæ.

He asks for the Ephesian Christians the Spirit of wisdom and revelation in the knowledge of God in order that they may know the deep things of the faith. What does he mean, and what is the source of his conception?

He looks upon the Christian life as being, in all its aspects, under the guidance of the Spirit of God. The Spirit is the principle of the Christian life. The Spirit comes into a man and delivers him from everything that weakens and confines him, and leads him into freedom and life. There are various gifts of the Spirit. These range from the gift of tongues, through the power of interpretation, prophecy, and the power to work miracles up to wisdom and revelation, which are of all the *charismata* the most enduring, the most useful for the Church, and the most effective in building up the character of the community. But high above all the gifts there are faith, hope, and love, which are undying. Here, again, Paul shows us the sane way in which he looks upon the power of the Spirit. It is not ecstasy that matters, nor the power of working miracles, but the possession of a healthy ethical life. *Omnia abeunt ad mores.*

In the ancient world, there were, in the main, three methods of seeking the knowledge of God. The Greeks sought it by speculation. Their apprehension of things was always intellectual. They gathered together all the facts that the world presented to them, and by the use of their own faculties they tried to get at the principles behind them. What they give to us is the conception of God as the principle behind phenomena. The Oriental, whether the Indian or the devotee of the cults, was a mystic. History meant little to him. He found God in his own heart. He shut the door of his soul to all distracting influences, and he

found that in the silence he was brought face to face with God. In fact, he found himself being absorbed by God. The Hebrew was neither a mystic nor a philosopher. He was a religious man and a moralist. In history and in the world of Nature, God had defined His character and written His law. The way to the knowledge of God was to listen to His voice and to obey His will. These are the three ways to the knowledge of God in the ancient world: the speculative, the mystical, and the ethical.

Paul certainly accepts the third. He keeps close to history. Along with genuine Hebrew tradition, he believes that by the knowledge of and by obedience to the will of God, as declared in the prophets, recorded in the Scriptures, and particularly as evidenced by Jesus Christ, would come knowledge. The prophets delivered messages from God because they were under the direct guidance of the Spirit of God. That was also the feeling in the early Church. Whether the Christian prophets merely gave predictions regarding the future, or gave expression to their visions, or unfolded the deep mysteries of the Person of Christ, it was felt that they were under the influences of the Spirit who was the medium of Divine revelation to those who obeyed the commands of the Spirit as declared to the prophet. In the Church also, the feeling was that Jesus, because He was from first to last under the control of the Spirit, was a revelation of the character and will of God. And this in spite of the fact that, for whatever reason, the Spirit, in the thought of our Lord, as shown to us in the Synoptics, holds little or no place. Paul embodies genuine Hebrew feeling when he regards the acceptance of God's revelation and of His will, whether in the facts of life and history, or in the messages of the prophets, or supremely in the Person of Christ, as the way to the knowledge of God. He looks upon the knowledge of God as being the knowledge of His character, His will, and His purpose for men.

But it cannot be said that that is all that he means. Already there had come about a sort of *rapprochement* between Greek speculation and Eastern mysticism, and also in the person of Philo, between that union and the Hebrew tradition. The speculative thinking of the Greeks was fading away, and it was beginning to be felt that unaided and through the exercise merely of their own faculties, men could not obtain knowledge of the ultimate nature of things. The way to knowledge must be the way of revelation. Faith and supernatural enlightenment must take the place of reasoned

argument and scientific knowledge. The human will must be surrendered to the influences of the Divine, and the pride of human endeavour and research must be given up. The man of knowledge really gets his knowledge from above, by the grace of God, and by emptying his mind of all speculative and scientific interests. And also the man of real knowledge does not trouble about phenomena: he is after the mysteries, the unseen things, the nature of God.

There is no doubt that Paul was under the influence of this kind of thinking. He felt himself to be under the influence of the Spirit and so looked upon his message as that of God. The Spirit was given by God to unfold the mysteries of the Christian gospel. His follower, the author of the Fourth Gospel, agreed with him. The Spirit was sent to lead us into all truth. The gospel of the Cross meant more than appeared on the surface. In its plain simple meaning, it was sufficient for salvation. But the secret truths, the nature of the Person of Christ, the relation between Christ and God, the future of the world, and so on, were beyond the reach of ordinary thought, and could be revealed only by the Spirit. It was the revelation of these secret things that Paul asks for the Church.

The source of his thought is not Jewish alone. Obviously, there is a Greek element there. This is only to be expected. He is thinking of the knowledge of those things belonging to God which are beyond the reach of ordinary reason and have nothing to do with the world of sense; of truths, moreover, which do not come merely as a reward of obedience and faithful discipleship. He is thinking of ultimate mysteries, which can be known by men only if they are revealed by God, and which are shown only in ecstasy and mystic communion with the Divine Spirit. But the Spirit is the Spirit of Christ. The knowledge of the Christian is Christian knowledge. Nothing revealed in an ecstasy is true which denies or undermines the influence of Christ. His Gnosis is sane and ethical. It is bound up with the knowledge of God's will, and with the ethical fruits of the Spirit. The Gnosis of the Christian must serve a genuine Christian purpose. He must not hug it to himself: it must be used for the edification of the Church, and the extending of the Kingdom of God. It has not been given as a reward of desert: it is the expression of the grace of God. And above all, at the back of the whole thing, there is a genuine Christian experience. Only those can be Christian Gnostics who have been redeemed by the grace of God in the Cross of Christ.

II.

Paul speaks of the power of God, *which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and He put all things in subjection under His feet, and gave Him to be head over all things to the Church, which is His body, the fullness of Him that filleth all in all.*

As in the previous section, it will be well to touch lightly upon one or two smaller points before turning to the main thought of the passage.

(1) The power of God in the resurrection of Christ must be noticed. It is not a metamorphosis such as is found in much ancient myth. It is not the allegorizing of some natural process, as in some of the Mysteries. It is not on the same lines as the story of Ishtar's violent descent to the underworld and return from it. There is no real parallel to it. The resurrection of Jesus is accepted by all the New Testament Christians as a fact, whatever be the precise nature of the fact, and it is because of their belief in the historic fact that they are Christians. Behind it is the power of God. It was by the sheer putting forth of His grace and strength that He made Christ to rise from the dead. Needless to say, that does not mean the re-vivification of the old body. Further, the Resurrection and the Ascension are bound up together. After the Resurrection, Jesus took His place by the right hand of God. He was exalted to the heavens. This kind of thought originated in an Adoptionist theology, but by the time that this letter was written, Adoptionism had been left far behind. The central element in Paul's thought is that Jesus Christ who died is now alive for evermore on God's throne.

(2) In the phrase 'in this world and the next,' Paul is adopting the Jewish language concerning the two ages. The Jews drew a distinction between the age before the Messiah came and the age after He had come. The Christians adopted the language, modifying it, as was necessary, seeing that they looked upon the Messiah as already come. 'This age' was the present order, in being until the Parousia, prone to err, material and under the power of the evil one. But the Spirit of Christ was alive in the present order. 'The world to come' would come after the Parousia, would be inaugurated by the Resurrection, and would embody all the blessings of the perfected Kingdom of Christ.

Paul here is using a more or less common phrase to show how completely the authority of Christ will be established.

There are several factors to be taken into account to explain the emphatic way in which Paul speaks of the authority of Christ.

(1) There was the tendency in Gnosticism to bring in media between God and men, and to make Jesus one among many, or else to regard Him as more or less of an abstraction. Gnosticism was part of the great syncretistic movement of the time, which was obscuring the distinctiveness of the various religions by subordinating them to a few broad, general conceptions. This became more influential in the second century, but even in the New Testament period the danger was setting in. Professing Christians were emasculating the gospel of everything that was distinctive. A docetic view of the life of Christ was taken. The Resurrection was denied. The intense ethical reality of our Lord's teaching was obscured. Magic began to creep into the Church. Paul set his face like a flint against all this sort of thing. He emphasized the supremacy of Christ over all angels, systems, and abstractions. Christ is the very centre of the redemptive purpose of God, and the ruling factor at the back of the universe. The dualism inherent in Gnosticism was also implicitly denied by Paul. There was no difference between God the Creator and God the Saviour.

(2) Paul was having to preach to people who were devotees of Attis, Osiris, and the rest of them. Moreover, emperor worship was strengthening, and the wise were beginning to see that the battle of the future was to be the battle between Christ and Cæsar. Paul stands firm. High above all gods, kings, emperors, and empires stands Christ, who is the fullness of God.

(3) Whether he would or not, Paul had to speak in the language of the day. Jesus looked upon Himself as Messiah, but He did not interpret that term in the narrow nationalistic way that had been customary with the Jews. Moreover, He subordinated the conception to His wider thought of the Fatherhood of God. The term was not fundamental to Him, because it was not wide enough. In Christian preaching, it had to be superseded, because it meant as little to the Greek world as it means to us. Wider and wider terms had to be sought for as a means of interpreting the Jewish gospel to the non-Jewish world, and to satisfy the Church's sense of the Divinity of its Lord. At the back of it all there was a genuine experience.

The word *Pleroma* is almost a technical term in

later Gnosticism, to express the totality of the Divine manifestations. Some scholars think that Gnosticism adopted the word from Paul rather than Paul from the Gnostics. But this cannot be substantiated. Paul is obviously attacking some false conceptions.

Pleroma is used, of course, in the New Testament, in its ordinary meaning of 'fullness.' But there are many cases in which it is used in a theological sense, almost as a technical expression. There are two points that Paul tries to make. One is that the *Pleroma* of God, all the fullness of the Divine manifestation, all the powers and energies of God, are to be found in Christ. That being so, there is no need to put any trust in angels. And even if any of these beings are real, Christ is supreme over all, supreme over angels and companies of angels, all powers and forces, in earth and heaven, in this age and the next. Everything is subjected by God to Christ's control.

The second fact that he emphasizes is that, just as Christ is the fullness of God, so the Church, as the body of Christ, is the fullness of Christ. Through union with Christ, the Church shares in and fills up the Divine life.

In this conception, exceedingly difficult to grasp, a conception indeed which Paul, in all probability, did not fully grasp himself, there are a few points that call for study.

(1) Paul is here giving the full fruit of his thinking upon the Person of Christ. There had been little speculation over the precise nature of the relationship between Christ and God. The Church had been satisfied with safeguarding the Divine origin and supreme excellence of the work of Christ. But a man of Paul's intellectual and spiritual calibre would not be able to prevent his mind moving round the subject. He had taken it up time after time and found it too big for him. In the earlier Epistles, he gives us hints as to the way his mind is working, but they are only hints. But now, when the authority of Christ is being undermined, he is forced to think through his position. Christ is the full manifestation of God's glory, the complete revelation of the heart of the Eternal God in the life of man. All the fullness of life which the Gnostics declared served as a medium between God and man was filled up by Christ. Paul could go no further than that in the language of the first century. Christ was the supreme factor in God's work for men. His character was an index to the character of God.

(2) Christ as the *Pleroma* has a work other than redemptive and revealing: it is creative as well.

The powers which go to the making and preserving of the physical universe are summed up in Him. He is the principle and goal of the cosmic process. There is no dualism between the world and God. Paul attacks Gnosticism at one of its most vital points.

(3) Paul's mysticism must be taken into account. Christ is mystically present in the Church which is

His body, and so it is, in a subsidiary way, the Pleroma of God. Paul is a High Churchman. But it is obvious that whether by addition or only by interpretation, he is speaking language other than that of the Jesus of the Gospels. He is defining his own intense faith in Christ and giving expression to his own living experience in the language of Hellenistic Mysticism.

Contributions and Comments.

A Mediaeval Interpretation of John xiii. 1.

At the close of his striking article on the 'Early Christian Interpretation of the Passover,'¹ Dr. Rendel Harris includes the passage with which the fourth Evangelist opens his account of the Last Supper and the Passion: Jn 13¹, 'Now before the feast of the Passover, Jesus knew that his hour was come to migrate from this world to the Father' (ἵνα μεταβῇ, ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα), and observes how the 'Evangelist himself invites us to see that it is Passover language that he is using.' That this became the recognized and familiar interpretation of the passage is evident from the commentary of Zachary of Besançon on the Harmony of the Gospels (Migne, vol. clxxvi. col. 493). In this Harmony, as in Codex Fuldensis, Jn 13¹⁻¹⁸ comes between Mt 26¹⁶ and Mt 26¹⁷, and so stands at the beginning of the story of the last evening. The comment on this first verse is quite brief, and is selected in a somewhat abbreviated form from one of Bede's Homilies,² *De Cæna Domini*: the bracketed words are the fuller text of the Homily in the Cologne edition:

'Pascha quippe transitus interpretatur (nomen ex eo vetus habens) quod transiit in eo Dominus per Ægyptum, percutiens primogenita eius, et filios Israel liberans, et quod ipsi filii Israel transierunt illa nocte de Ægyptia servitute (ut venirent ad terram promissæ olim hereditatis et pacis). Mystice autem significans quod in eo Dominus transiturus erat de hoc mundo ad Patrem, et fideles eius de temporalibus ad cœlestia.'

The Homily here still more explicitly 'leads on to the City of God':

'et quod eius exemplo fideles abjectis temporalibus desideriis transire debeant ad promissionem patriæ cœlestis.'

And we may note how Bede stresses this whole interpretation of Pascha in the opening words of the Homily:

'Scripturus Evangelista Joannes memorabile illud Domini mysterium quo discipulis in Pascha, priusquam passionem iret, pedes lavare dignatus est, *primo ipsum nomen quid mystice significaret aperire curavit*, ita incipiens: Ante diem festum Paschæ . . . dilexit eos':

and then follows:

'Pascha quippe transitus interpretatur. . . '

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P.S.—A similar explanation was current in Nestorian circles, for, in a MS. of the Book of Centuries of Elias of Anbar in the Woodbrooke collection (Cod. Mingana 31), we read:

'Pascha. The migration of the people from Egypt to the desert in their torments, and our migration through Christ the Son from the grave of this world to the world that is to come.'

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Luke xiii. 32.

WHILE thinking out a sermon on the subject of Conversion I turned to Moffatt's translation to see how he rendered Lk 22³², the Authorized Version of which, 'When thou art converted, strengthen thy

¹ THE EXPOSITORY TIMES, November 1926, p. 88.

² The Winchester Codex of Zachary adds a reference in the margin.

brethren,' is so firmly fixed in our minds, and, one might almost say, in our Christianity. I find Moffatt translates, 'And you in turn must be a strength to your brothers.' I must say I like that better, but can the Greek stand it? I am not a good enough Greek scholar to judge. The Greek is (in the T.R.) *καὶ σὺ ποτε ἐπιστρέψας, στήριξον τοὺς ἀδελφούς σου*. Does not *ἐπιστρέψας* require an object? And, if so, ought not the translation to be, 'And you, when you have converted your brothers, strengthen them'? R. E. LEE.

Nowshera, India.

Psalm xx. 7: An Exegetical Note.

I HAD occasion to use this particular passage some time ago, as the basis of a sermon on Religious Confidence. The first clause indicates a 'confidence' in material things—horses and chariots—a confidence in things which do not remain. They are of the fleeting things of Time, and which, when useless, are difficult to replace. They satisfy man's physical requirements—perhaps in a very illusive way they appear to satisfy what he is intent to call higher matters of life—but the illusive nature of that idea leaves man in the end the victim of disappointment.

Viewed together, the former clause implies more than the other. The use of the terms 'trust' and 'remember' are not analogous. Unhappily the writer of the Psalm uses the word 'remember,' which, in the present writer's opinion, is not satisfactory nor adequate for the truth he wishes to express. The word I would suggest ought to be used here is one which enlightens the whole passage considerably—'confidence.' It certainly does imply more than 'remembrance,' and dims the vaunted pride of a 'trust'—'confidence' in material matters as a foundation of progress.

Professor W. E. Addis (see *Peake's Commentary*, 'Psalms,' p. 377) suggests that the note of confidence commences with v.⁶, but the use of the word 'remember' in v.⁷ is not consonant with the word or note of confidence in v.⁶. It is possible to have the remembrance of the name of God without confidence; but we can never have confidence without or apart from remembrance. It may be, the Psalmist in his prayer reached the note of confidence by a remembrance of God's power, authority, and name, but the use of the term 'remember' in the text does not give a very concrete idea or connexion with the preceding verse. This unfortunate use of the word 'remember'—by the Psalmist himself or some copyist—fails to bring out the idea of confidence which the Psalmist was wishing to imply. He was sure of the trust of some in horses, some in chariots—and if he had used the word 'confidence'—'*we will have confidence in the name of the Lord our God*'—it would certainly have added considerable influence and evidence to the religion and the religious sympathies of that period—the Maccabean Age. If the historicity of the Psalm can be established—as pertaining to the Maccabean Age (Aristobolus, 105-104 B.C.), then we have sufficient evidence to warrant the suggestion—the writer would have implied a more definite religious temperament and spirit in the use of the term 'confidence,' in place of the half vague term 'remember.'

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[Our correspondent's sense of the unsuitability of the Hebrew *נִזְכֵּר*, 'we will remember,' or 'we will make mention of,' is shared by most modern commentators, who would read *נִבְּרָר*, 'we shall be strong,' which is favoured by the LXX *μεγαλυνθήσόμεθα*.—EDITOR.]

Recent Foreign Theology.

Varia.

PROTESTANT Germany is deeply perturbed by the subtly organized and skilfully directed offensive of Roman Catholicism, whose influence in that country

appears to be distinctly greater than before the war; and six lectures by various scholars, including the well-known historian Carl Mirbt, dealing in an earnest and vital way with various aspects of this offensive, have been gathered together and edited

by Pfarrer Müller-Schwefe,¹ with the view of rousing the evangelical conscience of Germany. In these lectures there is no unworthy polemic: they all rest on an intimate knowledge of Roman Catholic methods. They explain the appeal of Romanism—its rich symbolism, its power to evoke the sense of the supra-rational, its unremitting care in the training of candidates for the ministry: it also offers to a distracted world a complete system of social ethics, to which evangelical Protestantism cannot aspire, for there cannot be a programme of Love in the sense in which there may be a programme of Law. One of the most fascinating chapters is that which discloses the intense literary activity, by means of which Catholicism aims at the domination of German thought. Catholicism—one writer says—is and means to be a political power. The concluding lecture offers a suggestive contrast between Protestantism and Catholicism, the one with its religion of conscience, the other with its magic sacramentalism; the one with the Cross as *fundamentum*, the other as *ornamentum*. The writers do not despair of Protestantism; it is asserted that the evangelical Church of Germany, for all its difficulties, has emerged from the storms of the revolution, even stronger than before. This is a very significant book, which those in our own land who fear the encroachment of Rome would do well to read with attention.

A careful discussion of the peoples included under the name 'Japheth' in Gn 10 is presented by Dr. Friedrich Schmidtke of Breslau in *Die Japhetiten der biblischen Völkertafel*.² The term Japheth, which he connects with the Greek Japetos, comprises the peoples to the north and west of Israel. The chapter which rests upon P and J, and is inspired by a fine universalism, cannot as a whole be earlier than the seventh century, as not till then did Israel become acquainted with some of the peoples named; on the other hand, it must precede the rise of Persia, which is not named. Among many interesting suggestions is that Elishah is an island, Elaïoussa, off the coast of Cilicia.

¹ *Moderner Katholizismus* (Verlag von Bertelsmann, Gütersloh; Mk. 4.50, Geb. Mk. 6).

² Verlag Müller und Seiffert, Breslau; Mk. 4.50.

In *Prophetische Offenbarung*,³ Professor D. Johannes Hänel crosses swords with the Old Testament scholars who regard the prophets as mere ecstasies or moralists or politicians or men gifted with the power of presentiment. In his endeavour to penetrate the secret of the prophetic consciousness he comes to the conclusion that the prophet is distinct from other men in that his soul is filled with a unique energy, of which the ultimate cause is God, who, as it were, effects in him a new creation, without, however, any breach of the law of causality. But there is nothing mechanical in this view of the prophetic inspiration: these ambassadors of God, like earthly ambassadors, are free to act independently and on their own responsibility in the interests of the God who commissioned them. It is worth noting that, according to Hänel, dreams occupy a greater place in the prophetic conception of revelation than is commonly supposed by those who allow themselves to be misled by the sharp polemic against false dreams.

The *Zeitschrift für die alttestamentliche Wissenschaft*⁴ contains an article in French on the seventeenth chapter of Genesis by Eduard Naville in which he argues that the 'Jahweh' of the opening verse, which certainly looks strange in a chapter universally ascribed to P, is original and not an interpolation. 'Jahweh said, I am יהוה', which is rendered by the LXX—Naville thinks correctly—ἐγώ εἰμι ὁ θεός σου. If the LXX translation is correct, there is no meaning in the phrase, unless the proper name of the God, i.e. Jahweh, has preceded it. The argument, of course, is used to prove that even in this so-called P chapter Yahweh makes a covenant with Abraham, and calls Himself his God, i.e. long before Moses, to whom according to P, if the critics are to be trusted, the name Yahweh was first revealed. Naville's real aim is to discredit the documentary theory, but that theory is based on too broad and solid a foundation to be so easily demolished.

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The second part (ἀπαύγασμα το γνῶσις), the third part (γνῶσις το ἐκχώρῳ), and the fourth part (ἐκψύχω το εὐχαριστία) of Professor Walter Bauer's revision of E. Preuschen's *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments* (Töpelmann; geh. 3 M. each) confirm the assurance of the first part that the student of

³ Verlag von Bertelsmann, Gütersloh; 80 Pf.

⁴ 1926, Heft ii. (Töpelmann, Giessen).

the New Testament who has access to this dictionary will be thoroughly equipped for his work on the linguistic side. In large measure it serves the purpose of a commentary. Thus the note on τὸ εἰδωλόθυτον explains how the problem of sacrificial food arose for the Christian; and that the use of the simple vocative of γυνή indicates no want of respect is proved by quotations from authors from Homer downwards. Some of the main features of the work have been already indicated, such as the inclusion of proper names, indication of the earliest author in whose works the word is found, the fact that quotations as well as references are given and that quotations are translated into German, the free use of papyri and inscriptions and the extension of the work to cover early Christian literature as well as the canonical books. The article on εἰς, which covers nearly five long columns, will serve as an illustration of the thoroughness of the work. The discovery of a non-Christian parallel to ἐπιούσιος (in the Lord's Prayer) shows that it was not a word coined by the Evangelist, but does not solve the problem of its meaning. Rather surprisingly Professor Bauer accepts δευτεροπρωτο in Lk 6⁴ and explains it as formed on the analogy of 'second-last,' and as being a technical term of the Jewish calendar. Mt 26²⁸ he translates without comment: 'This signifies my body.' A valuable feature of the work lies in the references to modern discussions of the words.

The learned and elaborate work on *Die Religion des Judentums in neutestamentlichen Zeitalter*, by the late Professor Wilhelm Bousset (second edition, 1906), has now been revised by Professor Hugo Gressmann of Berlin and published in a third edition (1926) under the title of 'Die Religion des Judentums im späthellenistischen Zeitalter' as volume xxi. of Hans Lietzmann's well-known 'Handbuch zum Neuen Testament' (Tübingen: Mohr; single volume, M.15; or M.16.50 bound).

The reviser claims that Bousset's work forms an essential supplement to the otherwise indispensable Schürer (Klausner's translator has just been telling us that Schürer uses only a small fragment of the available Rabbinic material, and that his use of much of that is open to criticism). Dr. Gressmann considers that in essentials subsequent work has corroborated Bousset's attitude to the historical question; consequently, as a rule, far-reaching alterations in the text have not been found necessary, except in the introductory and concluding chapters. The reviser's main task has been to bring up to date the work itself and the bibliography (as in the additions to the appendix on recent literature after the Introduction), to bring out some of Bousset's points more clearly,

to modernize the German, and, with the help of others, to verify the references.

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Kingston, Ontario.

The Social Problem on the Continent.

As in Great Britain so on the Continent, the Great War has so aggravated evil social conditions as to make the sense of the Social Problem much more acute. The Churches are becoming more sensitive in conscience as regards their social responsibility; and the increasing internationalism in thought and work among the Churches is very directly and potentially affecting their attitude in all these questions. The influence of Great Britain in these international social interests is a growing one. The Stockholm Conference of 1925 was preceded by what is known as *Copec* in Birmingham in 1924; and it was generally acknowledged that the later Conference owed a great deal to the earlier. While *Copec* was a national conference, there were a number of continental guests, among them the most conspicuous leader at Stockholm, the Archbishop of Upsala. One of these visitors, a young German theologian, has offered a record and an estimate of *Copec* to his countrymen.¹ With the thoroughness which characterizes German work, he thinks it necessary in his introduction to compare *Deutschtum und Engländerium*, and *Luthertum und Calvinismus*. His conclusion from the first comparison is 'that, despite great contrast in many things, nevertheless there does exist a real affinity in the English character to the German, if one only searches deep enough' (p. 29). He regards Lutheranism as the dominant, but not the exclusive, factor in German Christianity, and Calvinism in English. His comparison of the two religious types in these distinctive national expressions leads him to assert that 'neither Lutheranism nor Calvinism is the ideal form of Protestantism. Accordingly, Protestantism can only then reach the revelation of its true nature, and the fulfilment of its mission, when Lutheranism and Calvinism work together. This alone is the way to the true unity of the Church of Christ' (p. 39). No foreigner, however sympathetic, can interpret the character or faith of a people with entire

¹ *Soziales Christentum in England: Geschichte und Gedankenwelt der Copec Bewegung*, von Justus Ferdinand Laun (Im Furche-Verlag. Berlin, 1926. M.4.80).

accuracy ; and now and then the author shows a real misunderstanding of some of our conditions. He has, however, not only attempted, but has also succeeded in large measure in being generously appreciative.

In the first part of his book he attempts a contribution to the history of the Copec Movement. He traces it to two other movements, the movement towards Christian Reunion, and the Christian Social Movement, regarding both of which he has taken pains to inform himself ; and he then gives a sketch of the movement itself. In a second chapter in this part he discusses the origin of the movement in the history of the Church, first as that is presented in the literature of the movement, and then as it presents itself to himself. The fundamental element is the distinctive type of English Christianity, which grows out of five roots : Catholicism as transformed in Anglicanism ; the combined influence of Luther and Wyclif, which has little importance, and has been absorbed into Calvinism, of which Puritanism is the result ; the Anabaptist movement of the Continent, producing radical sects, but continued especially in the Baptist Churches ; and the mystical spiritualism of the Quakers (see page 85). The Protestant element and then the Catholic element in Copec are analysed. Here one cannot but feel that the author becomes too subtle in his discrimination and derivation of this or that feature in the movement. From his analysis he draws the conclusion : ' That in Copec both the decisive Protestant and the decisive Catholic elements of English Christianity have had an influence. Therewith we can affirm that Copec is a movement which has grown out of genuine English Christianity, the roots of which can be traced to the beginnings of the time of the Reformation ' (p. 103).

The second part is for English readers of less interest and value as it is little more than a summary of the Reports of the Commissions and sometimes only a translation of their conclusions ; but it will no doubt appear to many German readers as showing a boldness, not to say rashness, of judgment in the English Churches on many social questions, far in advance of German opinion. It is a pity that in this part he has not himself offered a critical estimate.

In his conclusion the author tries to show the significance of the Copec movement. Appreciating highly the purpose and the result of the movement, he at the close asks if it does not need as an element for its sufficiency for its task a contribution which Lutheranism alone could make ; but he is doubtful whether it is prepared to make. His last sentences

are worth quoting : ' Why does German Lutheranism always stand aside ? Instead of looking down with contempt on the Anglo-Saxon Calvinistic striving, it should exactly recognize its own weakness in what that movement has in excess—social activism—and be ready to serve that with what is granted to it as a gift of grace ; the wrestling with the ultimate questions, over which Anglo-Saxon Calvinism spite of all earnestness has perhaps passed too rashly. Lutheranism seems to be called to co-operate in the great cultural task of the future, Lutheranism and Calvinism—as Catholicism and Protestantism—and Germans and Englishmen—as Germans and Frenchmen—are directed toward one another and must work together, if we are not all to go down in ruin. To contribute to the mutual understanding necessary for this purpose, has this book been written ' (p. 140). For the same reason do I call the attention of English readers to this German book, and commend it to their appreciation. It may be added that the meeting of the Continuation Committee of the Stockholm Conference at Berne, in August, gave encouragement for the hope that this co-operation will not be lacking, and that German Lutheranism will abandon its isolation.

In this connexion mention may also be made of a lecture by Dr. Adolf Keller on *The Social Renewal of Mankind through Christianity*,¹ in which the same appeal is made. Why it is necessary on the Continent to have Protestant Trades Unions is shown in a booklet by Jacob Haas.² The reason is that the general trades unions are both socialistic and often even anti-Christian. Our happier position in this country is due to the fact that both the State and the Christian Churches have taken up a much more reasonable and sympathetic attitude to the aspirations of the working classes than has been general on the Continent. Such a publication as *Evangelisch Sozial*, which I receive quarterly, proves that forward-looking men in the German Churches are labouring for the reconciliation of the Church and Labour. So vast is the Social Problem, that all the Christian Churches in Britain, America, and the Continent must co-operate in its solution. And as the author of the book here reviewed appeals to his German fellow-countrymen, so would I appeal to mine in Great Britain ; let us take our full share in this international social movement.

ALFRED E. GARVIE.

London.

¹ This appeared in *Die Eiche*, 3 Vierteljahr, 1926.

² *Die Gewerkschaftsbewegung ; deren Wesen und Aufgaben* (A. Bock, Thur, 1926).

Entre Nous.

What Christ Means to Me.

Many will have read in 'The British Weekly' the articles of Grenfell of Labrador. They have now been published with the title *What Christ Means to Me* (Hodder & Stoughton; 2s. 6d. net). When Dr. Grenfell was asked to put on record what Christ meant to him he might have made a statement of his faith and left it at that, but he has chosen a more conclusive way. It is to take his own life and to try to analyse it 'as better evidence than any mere statement of what Christ has meant to one human being.'

In boyhood days Christ was a companion. At school Christ was 'a very silent partner in the life of us English boys . . . but He was a very real companion of many of us all the same.' Later, when we look at what Grenfell 'lived by' in Labrador, we see what Christ meant to him then. It was through his chief, the late Sir Frederick Treves, that Dr. Grenfell's mind first turned to the Deep Sea Fisheries, and it was in 1891 that he visited those on the Newfoundland Banks and began his arduous work, which entailed so much material privation. Here are his own statements of what Christ meant to him then and later.

'Christ means to me the best kind of a Friend, as well as Leader, Who is giving me in this world ten times, nay the proverbial hundred fold, as good times as I could enjoy in any other way. Christ's religion to me is primarily for this world, and the New Jerusalem is to come down from Heaven on to this earth and we are to be the Washingtons and Nelsons. We are to save that city—and we are to have all the fun of really creating it. If Cræsus and Midas, Bacchus and the Satyrs, have the fun of life here, then the philosophy of the East is right. Life is hell: and Nirvana and nothingness is Heaven. If Christ is right and life is a field of honour, and Sir Galahad and Nathan Hale and Edith Cavell got the real fun out of it, then to every red-blooded man life becomes Heaven in proportion as they seize its opportunities for service.'

'Christ means to me that this world has the potential in it of a Kingdom of God.' 'He means that we are the sons and heirs of the Maker of this marvellous cosmos and are the channels upon it of His Kingdom to be.'

'The Christ I visualized is inconspicuous for all absolutely unnecessary differences. He would wear no jewellery of fabulous value any more around His neck than in His nose. No ostentatious show of

any kind was His. He hated titles, separating man from man. Leadership in everything that was of value for body, soul, and spirit was His. He was the last on earth to be anything snobbish. He was the Captain of the team, the Solon of scholars, the most modest and unobtrusive in social life. He loved play and work as well as worship. I could not love a Christ as divine Who did not. So for me the interpretation of Christ has had to aim at all that.'

'Christ means to me a living personality to-day who moves about in this world, and who gives us strength and power as we endure by seeing Him Who is invisible only to our fallible and finite human eyes; just as any other good comrade helps one to be brave and do the right thing. Faith was essential for that conviction fifty years ago. To-day with telephones and radios and X-ray, and our knowledge of matter as only energy, and now with television within our grasp, there is not the slightest difficulty in seeing how reasonable that faith is. "The body of His Glorification" passed through closed doors, so the Apostles said—well, why should I be able to see it any more than I can see an ultra-violet or an ultra-red ray or molecule, an atom, an electron or a proton? All that those old fellows claimed was that "now we see through a glass darkly, but then face to face."'

Work.

'Work is the only salvation of what is good in man.'

'Christ has become to me to mean more and more *doing* something, anything, well.'

'Following Christ is a hard task. It is a warfare. But He teaches me increasingly that life is worth while if and only as we make its goal "well done" and not "well comprehended."'

General William Booth enters into Heaven.

Lectures, if they are good, on the religious message in modern poetry are sure of an audience. Dr. Hugh Thomson Kerr, the pastor of Shadyside Presbyterian Church, Pittsburgh, has chosen poems by Walter De La Mare, Richard Le Gallienne, Francis Thompson, Alice Meynell, Gilbert K. Chesterton, Alan Seeger, Rudyard Kipling, Vachel Lindsay, William Ernest Henley, and others, and has analysed them in order to bring out their gospel

¹ W. T. Grenfell, *What Christ Means to Me*.

message. Perhaps some of the poems chosen are rather well known, but they were suited to Dr. Kerr's first purpose—to reach the large invisible audience of listeners-in. But some of the poems are very little known. Have you read, for instance, that one of Vachel Lindsay, 'General William Booth enters into Heaven'? Here are five of the verses and, briefly, what Dr. Kerr has to say of their message.

'Lindsay presents to us first of all a great preacher of redemption. General William Booth belongs to that multitude which no man could number, but he was also born to lead . . . and leadership is suggested in the opening word of Mr. Lindsay's poem . . .

Booth led boldly with his big brass drum.

Are you washed in the blood of the Lamb?

The saints smiled gravely, and they said,

"He's come."

Are you washed in the blood of the Lamb?

The words suggest the man and the message which he proclaimed. There was a note of heroism in the gospel which he preached.

Booth died blind, and still by faith he trod,

Eyes still dazzled by the ways of God.

Booth led boldly and he looked the chief:

Eagle countenance in sharp relief,

Beard a-flying, air of high command

Unabated in that holy land.

Jesus came from out the Court-House door,

Stretched His hands above the passing poor.

Booth saw not, but led his queer ones there

Round and round the mighty Court-House Square.

'It is a great picture of the redeemed. William Booth led a multitude of redeemed souls into the very presence of God. He did not go before the throne of God empty-handed. . . .

Walking lepers followed, rank on rank,

Lurching bravos from the ditches dank,

Drabs from the alleyways and drug-fiends pale—

Minds still passion-ridden, soul-powers frail!

Vermin-eaten saints with mouldy breath,

Unwashed legions with the ways of death—

Are you washed in the blood of the Lamb?

'It is a strange company. No more strange crowd was ever gathered under one banner.

Yet in an instant all that blear review

Marched on spotless, clad in raiment new.

The lame were straightened, withered limbs uncurled,

And blind eyes opened on a new sweet world.

What is the meaning of it all? It means that the gospel is the power of God unto salvation to every one that believeth. It means that the Lord Jesus Christ still does what He once did.

'It is a picture of the Redeemer. It is not the great multitude which no man can number which crowds the canvas. It is the Lord Himself upon whom the central light falls; it is General Booth's Saviour and not General Booth that fills the poet's page.

And when Booth halted by the curb for prayer

He saw his Master through the flag-filled air.

Christ came gently with a robe and crown

For Booth the soldier while the throng knelt down;

He saw King Jesus—they were face to face,

And he knelt a-weeping in that holy place.

Are you washed in the blood of the Lamb?

The title of the volume is *The Gospel in Modern Poetry* (Revell; \$1.50).

Balanced Burdens.

The Rev. Stuart Robertson, M.A., has gained a great reputation, and rightly so, as a preacher to boys and girls. His latest volume has much excellent application to conduct and it is full of stories, and they are good stories too. The one which gives the volume its title—*Balanced Burdens* (Hodder & Stoughton; 5s. net)—is this. Mr. Robertson has a friend who is a missionary amongst the Indian Santal tribe. 'One day my friend was expecting a visitor, a brother missionary, and he sent a Santal to meet him and bring on his luggage. So the Santal took his carrying pole and set off.

'At the station he found that the luggage consisted of one heavy bag. Now he couldn't divide that burden into two, as was his custom, and plainly he couldn't carry the bag hanging from one end of his carrying pole.

'This is how he solved the problem. He looked about till he found a stone about the same weight as the bag, hung that from one end of the pole and the bag from the other, and walked proudly home with his double burden! His easy way was to carry twice as much. He balanced the one burden with another, and carried the two when he only need have carried one.

'It seems funny, even stupid, doesn't it? Well, it may be funny, but it isn't stupid.

'It is easier to carry two bags than one, *because they balance.*'

But readers of THE EXPOSITORY TIMES have little need to have Mr. Robertson commended to them, for they have already read a number of his sermons. Two of those which are now given in this volume first appeared in THE EXPOSITORY TIMES. But we cannot have too much of Mr. Robertson, and so we have taken one from his new volume, and you will find it in *Virginibus Puerisque*.

The Merchant Adventurers.

Mr. William Canton was the historian of the Bible Society, and in this capacity he wrote the authoritative history of it; a work which ran to five volumes. But he was also a poet and the author of those delightful books of children's sayings that so endeared him and W. V. to the hearts of the last generation of English readers. All his qualities of accurate recording, of historical imagination, of poetic expression, and of humour appear in *Yesterday, To-day, and For Ever* (Hodder & Stoughton; 6s. net). It is his last book, for Mr. Canton, at the age of eighty, passed away just as it was finished. He was asked to go through the annals of the Bible Society and write some account of the incidents which he found there, with the hope that 'a wider and more serious reading of the Word of God' might be encouraged. The writing is so admirable that the reader is drawn on from chapter to chapter. In 'Fire and Sword,' he shows that the testimony of the martyrs has not ceased. Amongst the incidents retold in this chapter is that of the martyrdom in 1849, in Madagascar, of four persons of noble birth. It was unlawful to shed their blood, and they were sentenced to be burnt alive at Faravohitra, at the northern edge of the plateau on which Tananarivo stands.

'It was a day of flying showers and bursts of sunshine. On the way to execution, says the native account, "the Christians sang the hymn beginning 'When our hearts are troubled,' each verse ending with 'Then remember us.' Thus they sang on the road."

'Two of the four were husband and wife, and the woman was near the hour of motherhood. "And when they came to Faravohitra, there they burned them, fixed between split spars," with more wood heaped about them. As the faggots kindled, the woman's child was born. No hand of pity was reached out to save it. "And there was a rainbow in the heavens at the time, close to the place of burning"—so close, indeed, that the end of the bow seemed to rest on the martyrs, a marvellous sight, at which some of the spectators fled in terror.

"They sang again, even while in the fire. Then they prayed, saying, 'O Lord, receive our spirits, for Thy love to us has caused this to come to us; and lay not this sin to their charge.' Thus they prayed, as long as they had any life. Then they died, but softly, gently; gentle, indeed, was the going forth of their life. And astonished were all the people around who beheld the burning of them there."

There are chapters on the adventures of the Bible men, those merchant adventurers who went into the inaccessible places of the world. But it would not be Mr. Canton if the book was without humour, so we have a chapter on the wit and wisdom of the colporteur. It is difficult to quote from it because one story follows another in the author's own inimitable way, but this is one: 'Here in Korea, where once women used to have no names of their own, and when there was a crowd the street was white, not black, with people, Kim the Korean goes about with his delightful assistant Skylark, a donkey who pretends to eat books. Kim offers his Gospels, and if a man will not buy a copy, "Why, look here!" cries Kim, passing the book to Skylark, who takes hold of it at once with his lips; "this donkey is wiser than you are; he takes what is offered him." And as a rule the man laughs and pays for a copy.'

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